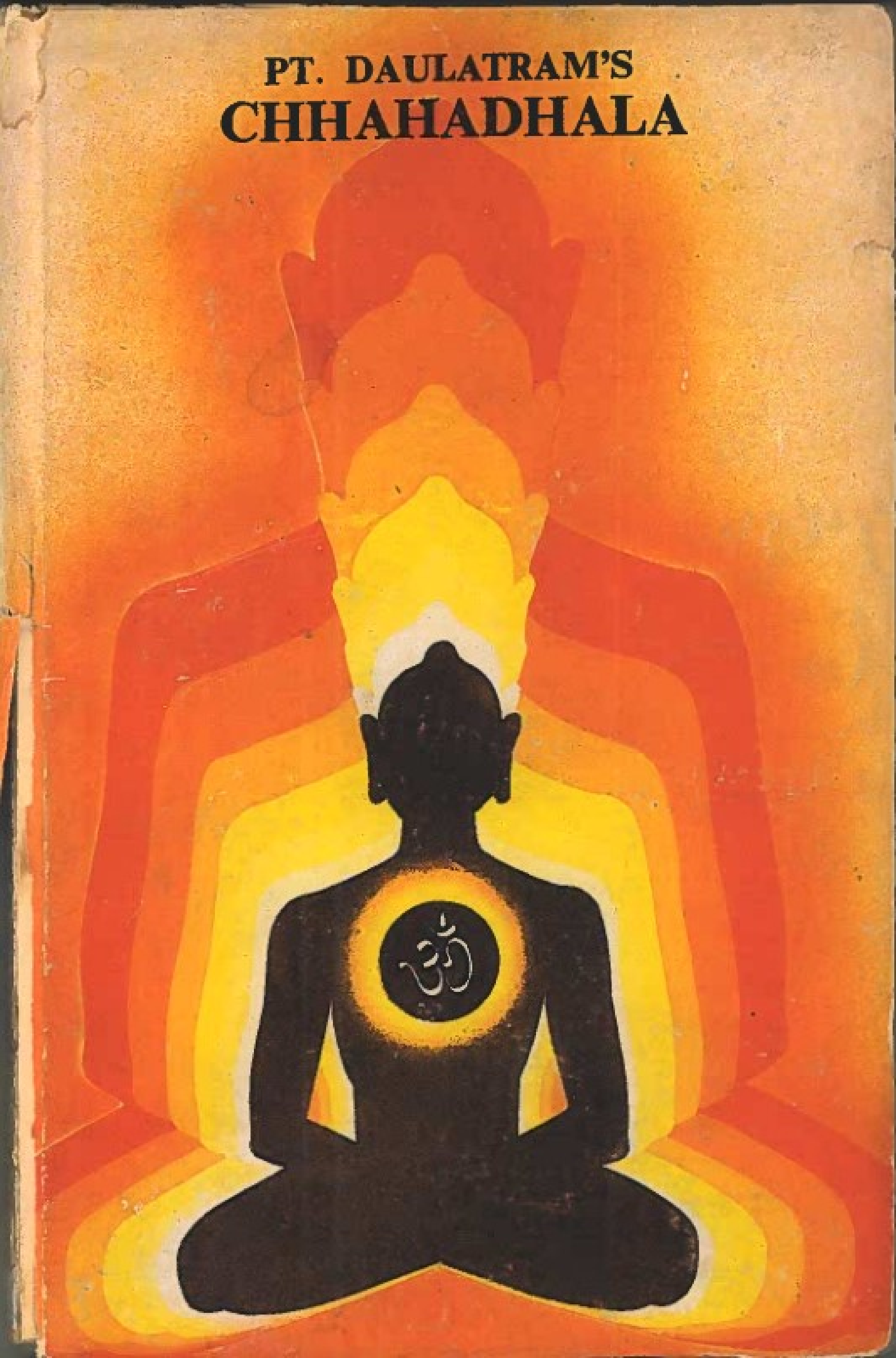
PT. DAULATRAM'S
CHHAHADHALA



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PT. DAULATRAM'S
CHHAHADHALA

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DEDICATION

To

My revered
Father and Teacher
Pt. Narsinh Das *Shastri*
whose
affectionate inspirations
for
diving deep
into
the ocean of
Jaina Philosophy
still
keep me alive to
the
mission of life.

—Dr. S.C. Jain

DR. S.C. JAIN

Dr. S.C. Jain, not very much known in the literary world, is a scholar who likes to work in solitude at his table. The holy scriptures of Jainism, the various works on the philosophies of East and West and the critical literature of the same field, are the sources of company and acquaintance with the masters and scholars of the past and present for him. Along with his thesis 'Structure and Functions of Soul in Jainism' published by Bharatiya Jnanpith, New Delhi, he has a number of published research articles to his credit. Beyond Relativity, Kramabaddha Paryaya : Reconsidered, Śruta Knowledge and the Sense of Manas, Darśana : A Prerequiste of Knowledge, Anekanta, Naya and Syadvada and Influx and Bondage in Jaina Philosophy, Syadvada and the Principle of Complimentary are some of them, that have appeared in one or the other research journals of philosophy. He still has some complete works awaiting publication. Following his own manner of study and writing, Dr. Jain, now 72, has some plans before him.

CONTENTS

	Foreword	6-7
	Preface	8-11
	Publisher's Note	12
DHALA 1.	Sufferings of Worldly Life.	9-20
DHALA 2.	Causes of Worldly Suffering.	21-27
DHALA 3.	Gradation of Spiritual Up-lift, Right Faith.	28-41
DHALA 4.	Right Knowledge. Householder's Code of Conduct.	42-53
DHALA 5.	Twelve Reflections.	54-61
DHALA 6.	Code of Conduct for Homeless Ascetics. Transcendental Nature of the Ideal.	62-72

FOREWORD

I am very happy to see the English rendering of Chhahadhala of Pt. Daulatram, a very popular Hindi work of Jainism, by Dr. S.C. Jain. Some Prakrit and Sanskrit works of of Jainism have been translated into English by the scholars of repute with a view to propagating and popularizing the philosophy and religion preached by Lord Mahavira. It is strange to note that, though small but very rich in its contents, Chhahadhala has escaped their purview so far. A good number of Hindi explanatory compositions of Chhahadhala have come to light during the past years, accounting for its increasing popularity in the Hindi world. Dr. S.C. Jain's attempt at its English translations is a unique step in the same direction and deserves praise and recognition for placing the work in line with the English translation of Jaina scriptures.

The utility and popularity of Chhahadhala is self evident. It is recited by the young and the old for its pursuasive poetic form; it is a central and important work for repeated study among the learned for its depth of thinking. Its translation into English with brief notes by Dr. Jain is bound to reflect and radiate these very qualities of the work for the English knowing readers. Moreover, instilling such qualities into its English translation, as I feel, is a singular contribution of Dr. Jain.

Under the inspsration from Late Dr. D.S. Kothari the element of 'transformation' located in Chhahadhala by Dr. Jain and brought to light in the English translation by him, is what would attract the minds of the readers most. I can say, in this respect, Dr. Jain has been amply succusful.

Pt. Daulatram, the author of Chhahadhala is not distanced from us by long interval of time and area. The conditions that prevailed in his time were not very diffrent from those of today. It appears he could see through the pangs and urges of the people of his time and apprehand those of our age. The

reflections of his understanding and good will for the people are more than clear in every line of his Chhahadhala. This accounts for the wide popularity of the work. It suits and enlivens all without a discrimination of age, learning and experience. What the Bible is for christians, the Quran for Mohammadans and Tattwarthasutra (Sanskrit) for the Jains, Chhahadhala (Hindi) is the same for the followers of Jaina faith.

I heartily congratulate Dr. S.C. Jain for giving this translation of Chhahadhala to the readers of the English-knowing-circles, serving them a double purpose of inspiration and information regarding the tenets of Jaina philosophy.

I wish and pray Lord may grant him long years to work at illucidution and popularisation of the noble truth of Jainism.

ASHOK JAIN
Editor, SAHAJ-ANAND

PREFACE

Among the Hindi writers and poets in the realm of Jaina philosophy the name of Sadasukh, Budhjana, Vrindavandas, Tansukhdas, Bakhtawarmal and Daulatram occupy a distinguished place. The period of these writers is marked for a reawakening of the spirit for highly strenuous efforts to study Jaina philosophy. This period has given us important creators of religious and philosophical literature of Jainism in Hindi; and they, by virtue of their creation, could leave behind them the lasting prints of their literary calibre and achievement. For this reason they are remembered with respect and gratitude to this date by the followers of Jaina faith.

Pandit Daulatram, the author of *Chhahadaala* was born in a small town, Sasani of Aligarh District in U.P. in 1886. V.E. It is said that he enjoyed a life span of 69 or 70 years. He lived a life of hard struggle to earn his living. His father was a cloth merchant and Pt. Daulatram followed his foot steps. The business could not run well with him. Under pecuniary pressure he was obliged to change his line of vocation into that of cloth-printing which unfortunately brought him some social degradation. Despite these odd conditions of living his deep-rooted urge to serve the cause of Jinavāṇi, the Word of Lord Jinendra, could not be curbed, and he continued his studious career to the best of his capacity. He was well-versed in Sanskrit, and could study Sanskrit works of Jaina philsophy with ease and independence. Just as Muni Maghnandi, as the tradition confirms, having fallen from the high status of monkhood to marry the daughter of a potter, preserved and nutured his natural urge for scholarship by carving philosophical verses on the pitchers he made at the residence of his father-in-law, so also Pt. Daulatram was able to preserve his strong desire for philosophical study throughout his life. He learnt by heart, as they say, 50 to 60 verses from Jaina scriptures daily along with the hard work he had to put up for his living. He always

sought the company of such persons who could participate with him in discussions about philosophical problems. For it, he visited places like Mathura, Aligarh and Delhi and passed some time there with persons of learning.

While viewing the literary achievement of Pt. Daulatram we are reminded of persons who do not write voluminously, but whose writings are marked for depth of thinking and strong appeal to attract people. Pt. Daulatram is also one of such writers. Besides *Chhahadhala*, a small Hindi poetic composition, he has a number of 'padas'-spiritual songs rich in philosophical fervour to his credit. *Chhahadhala* has the charm of winning the hearts of the readers, both scholars and commoners, equally. Conveying an ever-enlivening message of spiritual welfare to the human world by reminding people of their vain and painful sojourns and journeys through the varied conditions of life and by bringing them back to right understanding and consequent right conduct of life, *Chhahadhala* is a permanent and most valuable contribution to Jaina philosophy. In Sanskrit, Tatvārthasūtra of āchārya Umasvamī is the key-work in Jaina philosophy ; in Hindi, *Chhahadhala* is ranked as a unique and most popular work of Jainism on account of its vast coverage of subject-matter, inspirational style of expression and the choice of popular diction. Chhahdhala has truly made the name of Pt. Daulatram immortal.

Late Dr. D.S. Kothari, a renowned physicist and educationist of India and a great promoter and interpreter of the ethics of Ahimsa once drew a distinction between books of information and books of transformation. In general, every work contains informative material ; but one which has a potency for transformation is rare. Such books, as they are read, page after page, so inspire the readers that they unwrittingly undergo a change of mind and life-style in accordance with the spirit of the book. Under this scale *Chhahadhala* can be understood to belong to the second category. The element of transformation is easily experienced by a reader, as he moves from dhala to dhala, in *Chhahadala* to the end of the book, where the transformation is seen reaching its climax.

The plan of treatment in *Chhahadhala* reminds us of the ethical approach of Buddhist philosophy in the form of the four Noble Truths (Āryasatya) i.e. there is suffering in life (duḥkha), there is a cause of suffering duḥkha (samudaya), it is possible to stop suffering (duḥkha-nirodha), and there is a path leading to the cessation of suffering (duḥkha-nirodha mārga). The same pattern is visible in *Chhahadhala* : the first dhala dealing with suffering, the second dealing with the causes of suffering ; the third dealing with the rise of the soul on the ladder of spiritual emancipation, the fourth and fifth ones dealing with knowledge and ethical discipline for lay persons as a means of emanicipation, and the sixth dhala explaining to the higher discipline of the homeless ascetics and the transcendental nature of the ultimate ideal. This similarity between Buddhism and Jainism is striking and is suggestive of the bent of the writer's mind. At the same time *Chhahadhala* is not antagonistic to metaphysical thinking, only the ethical attitude and appeal standing uppermost, which justifies its categorisation as a book of transformation.

Chhahadhala, as designed under the seven heads (the seven *tattvas*) i.e. soul, non-soul, influx of *karmas*, bondage of *karmas*, stoppage of *āsrave*, shedding of *karma* and finally liberation, equally maintains the traditional plan of Jaina philosophy. The entire journey of the soul from the least developed condition of the *jīva* to that of liberation may also be seen as a dramatic presentation, where the first two principles i.e. the soul and the non-soul are the actors, the next four i.e. influx, bondage, check and shedding are the processes taking place between the soul and the non-soul (specially the *karmas*), and the last i.e. liberation is the culmination of these processes, all of them being realistic. This realistic base is nowhere lost sight of throughout the work. The success of the writer lies in the fact that so terse and difficult concepts of Jaina phiosophy have been made subject to a lucid, intellegible, popular and inspirational presentation.

The title of the work involving a numerical design can be justified on the ground that such style of assigning titles to works had got established by the time of the writer. We come

across examples of such entitling in works designated as *Dvātriṅśikā* (consisting of thirty two chapters, or verses) *pañchaviṅśatika* (containing twenty five chapters or verses), *Aṣṭaatīś* (covering an expansion of eight hundred *ślokas*) and *Aṣṭasahasri* (covering an expansion of eight thousand *ślokas*). A good number of Hindi compositions like the *Bārahamāsas* (depicting the life of the hero of the work following the sequence of the twelve months of the year) are the other examples. The author seems to adopt the same style in case of his *Chhahadhala*. Herein the term *dhala* is taken to mean a chapter. *Dhala* is a Hindi word with its general meaning 'shield'—a means of protection possessed by a warrior along with the weapons of fighting. So, if judged consistent, the writer in *Chhahadhala* may be seen with an objective to equip the aspirant on the path of liberation with a six-faceted shield to defend himself and continue the battle against the *karmas* and oddities of the world to the actual attainment of liberation. It may be taken to be a happy interpretation of the title the work reflecting very closely the ethical attitude of the writer.

Inspired by a sense of devotion and duty and hopefully encouraged by my friends and well-wishers I dared take up the work of English translation of this prestigious work of Jaina philosophy along with some explanatory notes. How far I have been faithful to the original work by Pt. Daulatram and successful in maintaining the spirit of the Hindi composition, the readers will kindly assess and oblige me with their views and suggestions, for which I shall be grateful.

—Dr. S.C. JAIN

Note : *For correct pronunciation of Sanskrit and Hindi sounds in English the general scheme is adopted, except that for* च् *'ch' and hence for* छ् *'chh' have been used in this book.*

—Editor

PUBLISHER'S NOTE

Recently my father, Shri Ashok Jain, Editor, Sahaj-Anand, has set up 'Keladevi Sumati Prasad Trust' in the sacred memory of his parents to fulfil the deeply cherished desire of my grand father to serve the cause of Jinavāṇī—"Jainism is well-known for its dialectical approach, rational thinking and progressively benovolent trend of practical philosoply. Let these unique features of Jaina scriptures be widely known and recognized by the society to the best of my capacity and means, I earnestly wish so".

Chhahadhala of Pt. Daulatram, translated into English by Dr. S.C. Jain is the third publication of the Trust, following 'Atma ka Vaibhava' by Shri Darshan Lad and 'Jaina Geeta' by ächärya Vidya Sagarji. The first two publications have been widely appreciated by scholars and common readers. I hope the present publication will receive a warm welcome from all sides.

One and all from the academic world are very cerdically invited and requested to feed this newly born institution with their valuable and encouraging cooperation, so that the noble cause in view is served with as wide a range of publications as possible.

MEGH RAJ JAIN
Secretary
Keladevi Sumati Parsad Jain Trust, Delhi.

DHALA 1

तीन भुवन में सार, वीतराग विज्ञानता ।
शिव स्वरूप शिवकार, नमहुँ त्रियोग संभारिकें ॥ 1 ॥

Taking proper care of the channels of activities i.e. mind, body and speech I bow to Knowledge, the most relevant entity in the three worlds, which is free from attachment, which is identical with bliss and which begets bliss. 1.

Herein the author, Pt. Daulatram, inspite of paying his tribute to the omniscient Lord, adores omniscience itself. It is justified on the ground that Jaina philosophy recognizes no real distinction between the attributes and their locus. So whether we adore the one or the other, it amounts to the same. It is customary with the Jaina âchâryas and writers that they never fail to express their gratitude to those who have revealed the true path of life to them. In this context the same tradition is faithfully followed.

जे त्रिभुवन में जीव अनन्त. सुख चाहैं दुख से भयवन्त ।
तातें दुखहारी सुखकार, कहें सीख गुरु करुणाधार ॥ 2॥

The infinite living beings existing in the three worlds, desire happiness and fear suffering. Therefore the preceptor, being kind to them, gives them lessons that destory suffering and generate happiness. 2.

If the term '*Sukha*' is taken to mean sensuous pleasure, fine or gross, the ideals of Jainism and Hedonism will come out to be the same. Philosophically speaking, Jainism recognizes a special faculty in the soul to generate the experience of bliss, happiness and pleasure. When in the grip of the material *karmas* this very faculty is responsible for causing the feelings of plesure and pain. When the soul is free from karma-bondage and is left to itself, the resulting experience is neither painful nor pleasant but rather it is the enjoyment of the soul's true nature. The ethical aim of Jaina philosophy is

the attainment of this unpurturbed state of the soul. Practically speaking the limited and distorted manifestations of the soul's faculty of '*Sukha*' have also been covered under the same term. The author has hinted at a very significant propensity of the soul in the latter half of the couplet, and for that he agrees to the theory of pychological Hedonism.

ताहि सुनो भवि मन थिर आन, जो चाहो अपनो कल्यान ।
मोह महामद पियो अनादि. भूलि आपको भरमत वादि ॥3॥

Oh liberable one, if you desire your (spiritual) welfare, listen to it (the instruction) with a concentrated mind. The *jiva* or soul, having drunk the strong wine of delusion, from beginningless times wanders in the world forgetting his identity. 3.

The term '*saṃsara*' as interpreted in the context of the soul implies its wanderings in the world. These wanderings have been taking place from times immemorial. One who wants redemption from these wanderings is required to attend to the word of the preceptor very closely. Then alone the achievement of the spiritual aim of life can be expected. The story of these wanderings begins with a deluded state of the soul under the impulsion due to its association with the *karmas*. Naturally enough, one can think that when the association of *karmas* comes to an end, the course of the soul's wanderings should also cease for ever.

तास भ्रमन की है बहु कथा, पै कछु कहहुँ कही मुनि यथा ।
काल अनन्त निगोद मझार, बीत्यो एकेन्द्रिव तनधार ॥4॥

The story of this wandering is very long; but I (the author) shall tell you a little of it as related by the ascetic saints. The soul had passed an infinite period of time in *Nigoda*—a state of least developcment of souls—where it was possessed of a one-sensed body. 4.

The story of the *jiva's* wanderings begins with the least evolved state of the living beings. This state has been technically called '*nigoda*' in Jainism. The *nigoda jivas* are found throughout the whole of the universe. From the point of view of

Jaina Cosmology the region situated at the bottom of the universe below the seventh hell is known as '*nigoda*'. In the state of '*nigoda*' beings possess only one sense i.e. the sense of touch.

एक श्वास में अठदस बार, जन्म्यौ मरयो भरयो दुखभार।
निकसि भूमि जल पावक भयो, पवन प्रत्येक वनस्पति थयो ॥5॥

(In the *nigoda* state) the *jīva* took birth and died eighteen times during the little duration taken in breathing once. Some how extricating itself from the *nigoda* state it was born as an earth-bodied, water-bodied, fire-bodied, air-bodied or individual vegetable-bodied organism. 5.

Freeing itself from the *nigoda* state of life the *jīva* can take birth in the above noted five types of bodily conditions, with only one sense of touch. This achievement on the part of the *jīva* is also a very unsatisfactory state of spiritual development. The vegetable-bodied organisms have been further divided into individual-souled (*pratyeka*) and group-souled (*sādhāraṇa*) ones. In case of the former one organism is owned by one soul; while in the latter one organism is owned by many souls.

दुर्लभ लहि ज्यों चिन्तामणी, त्यों पर्याय सही त्रसतणी।
लट पिपील अलि आदि शरीर, धर धर मरयो सही बहुपीर ।6॥

Just as one happens to gain a wish-fulfilling ruby which it is very difficult to get, in the same manner a *jīva* attains the mobile (*trasa*) form of life. Then attaining the bodies of a worm, an ant, a beetle etc. many a time it died and suffered abundant inflictions. 6.

The liberation of the *jīva* from the dark denizen of one-sensed life is like the gain of a priceless jewel by a poor man. Unfortunately enough this rise is also limited to the attainment of bodies with one sense, two senses, three senses and four senses, all of them being very feeble to provide physical and spiritual capacities to effect a rise for the *jīva*. As compared to the *nigoda* and one-sensed conditions of life, this rise to the conditions of mobile life is certainly valuable.

कबहुँ पंचेन्द्रिय पशुभयो, मन बिन निपट अज्ञानी थयो।
सिंहादिक सैनी है क्रूर, निर्बल पशु अति खाए भूर ॥7॥

Sometimes the *jiva* happened to be a five-sensed animal; then, being without the sense of *manas*, it remained totally ignorant (of the good of the soul). If it was born with the sense of *manas* like the cruel lions etc., then it devoured many weak animals. 7.

Among the five sensed living beings two categories of *jīvas* are distinguished—one with the sense of *manas*, the other without it. This sense of *manas* is again distinguished as the subjective or psychological sense and the physical one. The former is constituted by a capacity of the soul to function and the latter is the development of a special fine physical sense like the other senses to assist the subjective sense. It may be noted that a part of five-sensed organisms is equipped with the sense of means, while the organisms below the five-sensed ones and the remaining five-sensed organisms are without the sense of *manas*. These organisms with the sense of *manas* can distinguish between what is beneficial and what is harmful to them. They can also learn from instructions given to them.

कबहुँ भयो आप बलहीन, सबलन करि खायो अतिदीन ।
छेदन भेदन भूख पियास, भारवहन हिम आतप त्रास ॥8॥

बध बन्धन आदिक दुख घने, कोटि जीभ कर जात न भने ।
अति संक्लेश भाव ते मरयो, घोर श्वभ्र सागर में परयौ ॥9॥

Sometimes the *jiva* itself happened to be weak, then it was eaten up by the strong. In this subhuman condition of life it had to face many sufferings like being pierced, cutting, hunger, thirst, carrying loads, cold, heat, fear, being butchered, being bound etc. which cannot be narrated even by millions of tongues. Thus it died with intense torture and had to fall into the most terrible hells. 8, 9.

In these couplets the author has given us a very realistic picture of the tortures a *jīva* has to face in the subhuman form of life. Life is a continuous process, as the soul determining the flow of life is eternal. The *jiva* earns something, meritorious or demeritorious, in its previous existence and faces the fruits thereof in the present life along with reserving some earnings

for the next lives. Thus goes on the wheel of the wanderings of the *jiva*.

तहाँ भूमि परसत दुख इसौ, बीछू सहस डसैं नहि तिसो ।
तहाँ राध शोणित वाहिनी, कृमिकुल कलित देह दाहिनी ॥10॥

In the hells the mere touch of the ground causes so much of pain as would not have been caused even by the sting of a thousand of scorpions. There flow the rivers of the pus and blood, full of swamp of worms, and they burn the body (of the inhabitants of the hells). 10.

सेभर तरु जुत दल असिपत्र, असि ज्यों देह विदारे तत्र ।
मेरु समान लोह गल जाय, ऐसी शीत उष्णता थाय ॥11॥

There (in the hells) are Semara trees the edges of whose leaves are (as sharp) as the blade of the sword, and they tear the limbs (of the inhabitants) like a sword. In the hells the climate is so (intensely) cold and hot that a lump of iron, as big as the mountain *Meru*, may get melted. 11.

तिल तिल करें देह के खण्ड, असुर भिड़ावें दुष्ट प्रचण्ड ।
सिन्धु नीर तें प्यास न जाय, तो पण एक न बूंद लहाय ॥12॥

(The inhabitants of the hells) chop the bodies of each other. The wicked and fierce celetial beings of the *Asurakumara* species excite them to fight with each other. Their thirst cannot be quenched even by the water of the ocean; even then they do not get even a drop to drink. 12.

तीन लोक कौ नाज जु खाय, मिटै न भूख कणा न लहाय ।
ये दुख बहु सागर लों सहे, करम योग से नर गति लहे ॥13॥

If they were allowed to eat the entire corn of the three worlds, their hunger will not be appeased. Still they do not get even a grain to eat. The *jiva* has to bear such sufferings for many *sāgaras* (a very long period), and it is only by fortune that it is born in human form. 13.

The three couplets running above give us a picture of the sufferings in the hells. The earth of the hells causes severe pain even by its touch. The rivers of the hells are full of

filth and painful germs. The trees found in the hells cause pain to the inhabitants of the hells sitting under them. The climatic conditons of the hells are unbearable beyond desription. The inhabitants of the hells also enhance the sufferings mutually. Besides, the celetial beings who visit these hells also exite the hellish beings in their cruel activities and thus aggravate sufferings in the hells. Hunger and thirst grow to be acutely high in the hells and the hellish beings extremely suffer from them for want of drink and food. Such a chain of intense sufferings a *jīva* has to bear in the hells and that too, for an incalculably long period of time. Such odd conditions—geographical, physical and social-exist in the region of hells situated at a far off distance from our earth.

जननी उदर बस्यो नव मास, अंग सकुचतैं पाई त्रास ।
निकसत जे दुख पाए घोर, तिनको कहत न आवे ओर ॥14॥

(In the human condition of life) the *jīva* was confined for nine months in the womb of the mother. On account of the contraction of the body it had to bear pain. The torturous pains it had to suffer while coming out of the mother's womb cannot be exausted by any description. 14.

बालपने में ज्ञान न लह्यो, तरुण समय तरुणीरत रह्यो ।
अर्धमृतक सम बूढ़ापनो, कैसे रूप लखे आपनो ॥15॥

During childhood it did not acquire any knowledge, during youth it was all engrossed (in pleasure) with its spouse, the old age is just like half death, how it can see and realize its essence (true nature). 15.

The forerunning two couplets deal with the sufferings of the human condition of life. The journey starts with the *jīva's* confinement into the mother's womb. Then there is its birth followed by childhood, youth and old age, all full of sufferings which make it unheedful towards its identity and efforts necessary to attain it. The author describes all these stages very briefly, leaving their expansion to the experience of the readers. We have a good amount of experience about the helpless condition of old age which disenables the *jīva* for all kinds of

activities. Death is an unfailing event of life, it is very difficult to meet it successfully. It is why Jainism prescribes a special vow to face death under the title '*Sallekhana*'—inviting and facing death in a religious way solely with a view to saving the soul. Hence the sufferings caused by death cannot escape our view. Such is the sad story of the sufferings in the human condition of life.

कबहुँ अकाम निर्जरा करै, भुवनत्रिक मैं सुरतन धरैं।
विषय चाह दावानल दह्यो, मरत विलाप करत दुख सह्यौ ॥16॥

Whenever the *jīva* is able to face the fury of *karmas* peacefully, it incarnates as a celetial being in the three regions of the residential (*bhavanavāsī*), the peripatetic (*vyaṅtara*) and the stellar (*jyotiṣka*) gods. There too, it incessantly burns with the great fire of desires for sense pleasures; while dying it weeps bitterly (for the loss of pleasures) and suffers pains. 16.

जो विमान वासी हू थाय, सम्यग्दर्शन बिन दुख पाय।
तहँ ते चय थावर तन धरै, यों परिवर्त्तन पूरे करै ॥17॥

If it happenes to be a celetial being of the heavenly (*vaimānika*) class, (there too) being bereft of right faith, it continued to suffer. Falling from there it has to be born in an immobile organism. Thus the *jīva* completes (or rather repeats) the course of wanderings in the world. 17.

If a *jīva* faces the hardships and sufferings of life with a calm and patient mind, it may be born as a celetial being. From the point of view of the good of the soul this gain on the part of the *jīva* is also very unsatisfactory. The celetial condition of life is also full of sufferings in the form of excessive sense pleasures which ultimately lead it to a fall. Truly speaking the sense pleasures are only a form of suffering, as the *jīva* runs after them being impelled by a desire for them. It may attain higher and higher status in heavens and have abundance of enjoyments; but in the absence of right faith, which alone can guide it in the direction of spiritual good, it falls down even to the immobile state of life wherein its fate is doomed for an incalculably long period. It again has to undergo all conditions of life, which it has laboriously and

painfully passed through. It is only renewing the course of its wanderings of the world, not bringing it to an end. Why does all this so happen ? The spiritual diagnosis says that it is due to the lack of right faith. Right faith alone is competent to change the direction of the journey of the *jīva* towards its liberation from world.

DHALA 2

एसे मिथ्यादृग्ज्ञानचर्ण, वश भ्रमत भरत दुख जन्ममर्ण ।
तातें इनको तजिए सुजान, सुन तिन संक्षेप कहूं बखान ॥1॥

The *jiva* being overwhelmed by wrong belief, wrong knowledge and wrong conduct wanders in the world and suffers the pain of birth and death. Therefore, after knowing them well we should leave them. I (the author) describe them in brief, listen. 1.

The main cause of a *jiva's* wandering in this world is the trio of wrong belief, wrong knowledge and wrong conduct. These are the great diseases which destroy the spiritual health of the *jīva* in various ways. Before we apply means to get rid of these, it is necessary that a thorough diagnosis of the ill health of the soul should be made. In other words, the achievement of this aim requires an analysis of the present situation of the soul followed by the application of right means to attain the ideal. It is why the author has now taken up an exposition of wrong faith, wrong knowledge and wrong conduct.

जीवादि प्रयोजन भूत तत्त्व, सरधै तिन माहिं विपर्ययत्व ।
चेतन को है उपयोग रूप, बिनमूरति चिन्मूरति अनूप ॥2॥

On the path to liberation the categoies like the *jīva* etc. are relevant to our puspose. A wrong beliver posits this faith in their antitheses. The *jīva* is characterised by consciousness and is indentical with *upayoga* i.e., consciousness in action. It is an embodiment of consciousnees, and it does not possess form and is matchless. 2.

Generally speaking the faculty of right faith, being transitive, must have the entire universe for its subject matter.

Nothing in the universe can refuse to come into the above relationship with the conscious soul. But on the path of liberation belief in the seven principles—soul (*jīva*), non-soul (*ajīva*), influx of *karmas* (*āsrava*), bondage of *karmas* (*baṅndha*), stoppage of *āsarva* (*saṁvara*), purging of *karmas* (*nirlarā*) and final freedom from *karmas* (*mokṣa*)—has been considered very essential. The statement can be understood in two ways. Firstly, the seven principles are formulated with a clear aim of the salvation of the soul. This aim has a direct concern with each one of these seven principles. Hence a belief in them is considered necessary for the emancipation of the soul. Secondly, we may hold that there lies nothing in the universe beyond the seven categories as just enumerated. Hence the right faith includes a belief in what exists in the universe Hence to suit all levels of spiritual evolution a belief in the seven principles has been prescribed as the initial step on the path to liberation.

पुद्गल नभ धर्म अधर्म काल, इनतैं न्यारी है जीव चाल।
ताको न जान विपरीत मान, करि करहिं देह में निज पिछान ॥3॥

The process of functioning of the *jīva* is different from that of matter (*pudgal*), space (*ākarśa*), medium of motion (*dharma*) medium of rest (*adhrama*) and time (*kāla*). A wrong believer, being ignorant of the fact and holding it to be its opposite, identifies his body as his self. 3.

Such is the unfortunate tendency of a wrong believer that he is not able to distinguish between the soul and the non-soul. Being deluded by the effect of vicious *karmas* he accepts his body as his spiritual self or soul.

मैं सुखी दुखी मैं रंक राव, मेरे धन गृह गोधन प्रभाव।
मेरे सुत तिय मैं सकल दीन, बेरूप सुभग मूरत प्रवीन ॥4॥

(A wrong believer thinks) I am happy, I am unhppy, I am poor, I am rich, I possess wealth, house, animal-wealth and influence, I have sons and wife, I am powerful, I am helpless, I am ugly, I am handsome, I am foolish and I am wise. 4.

तन उपजत अपनी उपज जान, तन नशतआपकूं नाश मान ।
रागादि प्रगट जे दुःख दैन, तिनही को सेवत गिनत चैन ॥5॥

If the body is born, he thinks he is born. If the body is destroyed, he thinks he is destroyed. Attachment etc. are the clear sources of sufferings, but the wrong believer indulges in them and reckons them as comfortable. 5.

The adverse effect caused by the *karmas* is so damaging that the *jīva* becomes totally ignorant of his nature. So much so that he indentifies his soul with everything extraneous to it. The ties of family, property and prosperity become so strong that they are accepted by him to be his self. It is the most unfortunate stage in the life of a *jīva* where it completely loses sight of the true self. By this delusion he is rendered incapable to see the true aim of life; he does not at all feel even the necessity of his soul's salvation and is falsely satisfied with the condition in which he happens to be placed.

शुभ अशुभ बन्ध के फल मंझार, रति अरति करे निजपद विसार ।
आतम हित हेतु विराग ज्ञान, ते लखैं आपको कष्ट दान ॥6॥

He, forgetting his own (pure) status, likes the fruits of the auspiciuous *karmas* and dislikes those of the inauspicious ones. Knowledge free from attachment and aversion is beneficial to the soul; but he thinks it a source of suffering for himself. 6.

The intoxication caused by the *karmas* does not only make the *jīva* ignorant of itself but gives rise to a mental perversity which keeps him entangled in the pleasures and miseries of the world. All his energies are directed towards the attainment of pleasures and avoidance of miseries. He is not prepared even to hear that knowledge of self and detachment from the world can bring solace to his suffering soul. He thus falls an unfortunate and helpless victim of wrong belief, the greatest foe of *jīva* on the path of liberation.

रोकी न चाह निज शक्ति खोय, शिवरूप निराकुलता न जोय ।
याही प्रतीति युत कछुक ज्ञान, सो दुखदायक अज्ञान जान ॥7॥

The wrong believer thus losing his own strength, does not

resist his desires; and therefore he fails to have a glimpse of the blissful and unpurturbed state of his self. Whatever knowledge supported by such a belief is there, know it to be wrong knowledge, responsible for begetting sufferings. 7.

The true joy of life does not lie in self-indulgence but in self-sacrifice. One whose ideal consists of gratification of sensual desires cannot have even a glimpse of true happiness. The satisfaction derived from self-sacrifice enlightened by a vision of the ideal of life is quite different from the satisfaction of worldly desires. If the claim for worldly pleasures is reduced to zero, the amount of true happiness will certainly tend to be infinite.

इन जुत विषयन में जो प्रवृत्त, ताको जानो मिथ्याचरित्त ।
यों मिथ्यात्वादि निसर्गजेह, अब जे गृहीत सुनिए सुतेह ॥8॥

Supported by wrong belief and wrong knowledge indulgence in the pleasures of the senses is to be known as wrong conduct. These wrong belief, wrong knowledge and wrong conduct which have been accompanying the *jīva* for beginingless times are unacquired. Now listen to those (type of wrong belief etc.) the *jīva* acquires in his life-time. 8.

The trio of wrong belief, wrong knowledge and wrong conduct is of two kinds—that which the *jīva* has been suffering from times immemorial and that the *jīva* gathers at a particular stage of its existence on account of its associations with the world. These have been designated as unacquired (*agrahīta*) and acquired (*grahitta*) types. Herein it may be noted that wrong belief is the root cause of all mischief. It turns ons's knowledge and conduct into false knowledge and false conduct. Hence it is said to be the most formidable foe of the *jīva*.

जे कुगुरु कुदेव कुधर्म सेव, पोषैं चिर दर्शन मोह एव ।
अन्तर रागादिक धरैं जेह, बाहर धन अम्बर तें सनेह ॥9॥

धारें कुलिंग लहि महत भाव, ते कुगुरु जन्म जल उपल नाव ।
जे राग द्वेष मलकर मलीन, वनिता गदादिजुत चिह्न चीन ॥10॥
ते हैं कुदेव तिनकी जो सेव, शठ करत न तिन भव भ्रमण छेव ।
रागादि भाव हिंसा समेत, दर्वित त्रस थावर मरन खेत ॥11॥

जे क्रिया तिन्हें जानहु कुधर्म, तिन सरधे जीव लहै अशर्म ।
याको गृहीत मिथ्यात जान, अब सुन गृहीत जो है अज्ञान ॥12॥

Those who serve the false preceptor, false God (divinity) and false religion feed the long-lasting belief-deluding-*karmas*. Those that have attachment etc. in their hearts, externally love wealth, clothes and possessions, and thus posing saint hood, maintain a wrong external mark, are the false preceptors. They are like boats made of stone to cross the water of births (and deaths). Those whose minds are dirty with attachment and aversion and who are recognized by such signs as wives, clubs etc., are the wrong gods. The foolish persons who serve them will never be able to end the cycle of their worldly wanderings Along with the actions which are soiled by attach ment, violence, the physical killing of mobile and immobile organisms constitute wrong religion. By believing in such a religion the *jive* getes miseries. It is known as the aquired type of wrong belief. Now listen to the aquired type of wrong knowledge. 9, 10, 11, 12.

The writer herein has given us almost a definition of wrong belief which has importance in practical life. A *jīva's* association with a false preceptor, a false God and a false religion is responsible for its unending wanderings in the world. It is why the first step on the path of libaration is constituted of a belief in the holy trinity of true God, true religion and true preceptor. The practical utility of this concept has led some writers to assert that it can be treated as the definition of right faith.

एकान्त वाद दूषित समस्त, विषयादि पोषक अप्रशस्त ।
कपिलादि रचित श्रुत को अभ्यास, सो है कुबोध बहु दैन त्रास ॥13॥

The study of scriptures which are written by Kapil and the like, which are rendered inconsistent on account of the blemishes of upholding absolute views, which breed passions and are inauspicious is called wrong knowledge. It brings great sufferings. 13.

Different preceptors have formulated their own scriptures. The predominant objection against them is their one-sided consideration of reality. Considered logically such one-sided

views prove to be self-contradictory. These scriptures may embody partial truths and to that extent they may be acceptale and helpful to the aspirants. But to cherish a faith in them as absolutely true becomes a source of grave danger on the spiritual path. We may adopt a catholic view towards them by recognising their partial worth in a limited sense and context Such scriptures, if admitted adsolutely true, are bound to effect a world-ward drift of the *jiva* leading to very painful conditions in life.

जो ख्याति लाभ पूजादि चाह, धरि करत विविध विधि देह दाह ।
आतम अनात्म के ज्ञान हीन, जे जे करनी तन करन छीन ॥14॥
ते सब मिथ्या चारित्र त्याग, अब आतम के हित पंथ लाग ।
जग जाल भ्रमण को देय त्याग, अब दौलत निज आतम सु पाग ॥15॥

Entertaining a desire for reputation, gain and respect etc. and burning one's body in various ways (performing bodily penances), and all such activities which are devoid of the discriminatory knowledge of soul and non-soul are the various ways of mortifying the body.

They all constitute wrong conduct and must be abandoned. Now follow the way of the soul's emancipation. Oh Daulatram, dissociating yourself from the net-work of worldly wanderings, engage yourself well in the work of redemption of your soul. 14, 15.

People ignorant of the true spirit of religion perform austerities and other similar practices in the hope of obtaining worldly satisfaction. It is very unwise on their part as it is bound to place them nowhere in the sphere of the good of the soul. The underlying idea is that one must acquire discriminatory knowledge of the soul and the non-soul. It will help him in advancing on the spiritual path. It will also save him from falling into the quagmire of worldly pains and pleasures which one is bound to run after consciously or unconsciously under the influence of wrong faith. Discriminatory knowledge of the soul and non-soul will work wonder in bringing true happiness to an aspirant. In the light of the exposition made so far, the writer concludes with a sober advice to the readers. One who is anxious to achieve

the good of the soul must renounce wrong faith, wrong knowledge and wrong conduct which prolong the course of one's wanderings in the world. One must aquire knowledge of his pure self, which would guide his actions in the right directions, and would certainly bring him nearer to the salvation of his soul.

DHALA 3

आतम को हित है सुख सो सुख, आकुलता बिन कहिए ।
आकुलता शिवमांहि न तातें, शिवमग लाग्यौ चाहिए ॥
सम्यग्दर्शन ज्ञानचरण शिव, मग सो दुविध विचारो ।
जो सत्यारथ रूप सो निश्चय, कारण सो व्यवहारो ॥1॥

The (spiritual) well-being of the soul lies in (the attainment of) bliss. The bliss is the state of the soul free from disquiet. There is no disquiet in (the state of) liberation. Therefore one should place oneself on the way of liberation. The way to liberation consists of right faith, right knowledge and right conduct, and it has been considered in its two aspects. That which is the actual path is the path of liberation from the real point of view, and that which is the cause (of the real one) is the path from the practical points of view. 1.

The wandering *jiva* is reminded herein of its ultimate objective i.e. its freedom from the worldly shackles and tribulations. There is a way to achieve this objective. This achievement is indentical with the attainment of liberation (*mokṣa*), from where no fall is possible. There the soul has found its home, it has now become its own master. There is nothing to enslave it, and there it is completely self-determined.

The constituents of the path of liberation are right faith, right knowledge and right conduct, all of them being considered here from the real and the practical points of view. It may be noted that in the realm of relativity of comprehension, specially as applied to the ethical course and the ethical ideal of Jainism, the real and the practical view-points are a unique contribution to solve many an anomaly of Jaina philosophy. There is no opposition between these points of view, practical point of view is held to lead to the real point of view.

पर द्रव्यन तैं भिन्न आप में. रुचि सम्यकत्व भला है ।
आप रूप को जान पनो सो, सम्यग्ज्ञान कला है ॥

आप रूप में लीन रहे थिर, सम्यकचरित सोई ।
अब व्यवहार मोख मग सुनिये, हेतु नियत को होई ॥2॥

The inclination (and belief) that self (or soul) is different from all other substances is the right faith, knowing of the identity of one's self is the accomplishment of right knowledge and to remain absorbed and firm in one's self is the right conduct. Now listen to the path of liberation from the practical point of view, which is the cause of the other i.e. the real point of view. 2.

The three constituents of the path of liberation are explained herein from the real point of view. The real point of view takes the soul alone in its purview, hence it looks at the three faculties of the soul i.e. faith, knowledge and conduct with reference to the soul and nothing else. It is a state of self-determinedness and is identical with the spiritual ideal of Jainism. A resort to anything other than the self (or soul) vitiates the three constituents of the path of liberation and hence vitiates the path itself. Hereafter the author goes to describe the path from the practical point of view.

जीव अजीव तत्त्व अरु आस्रव, बन्ध रु संवर जानो ।
निर्जर मोक्ष कहे जिन तिन को, ज्यों कौ त्यों सरधानो ॥
है सोई समकित व्यवहारी, तिन कौ रूप बखानो ।
सुन तिनको सामन्य विशेषे, दृढ़ प्रतीति उर आनौ ॥3॥

To believe in *jīva* or soul, non-soul, influx (of *karmas*), bondage (of *karmas*), check of the influx, shedding (of the karmas) and liberation, as described by Lord Jina is right faith from the practical point of view. I (author) am going to describe them. Hearing them in their universal and particular aspects strengthen the faith in your minds. 3.

Faith is the prerequisite of knowledge and conduct. In order that knowledge and conduct are rightly directed, faith behind them must be right. So faith is the first step on the path to liberation. The seven principles as enumerated above are the subject-matter of right faith. The seven principles are considered in their two aspects i.e. the universal and the particular.

बहिरातम अन्तर आतम, परमातम जीव त्रिधा है।
देह जीव को एक गिने, बहिरातम तत्त्व मुधा है॥
उत्तम मध्यम जघन त्रिविध के, अन्तर आतम ज्ञानी।
द्विविध संग बिन शुध उपयोगी, मुनि उत्तम निजध्यानी॥4॥

With a point of view of spiritual development) the soul or *jīva* has been conceived in its three states i.e. as *Bahiratmā* (soul turned outward), as *Aṅtarātmā* (soul turned inward) and *Paramātmā* (soul that has attained the highest spiritual development). One that reckons body and soul as one is the deluded *Bahirātamā*. The soul turned inward-Antarātmā-possesses right knowledge and is of three kinds i.e. the excellent (*uttama*), the middling (*madhyama*) and the low (*jaghanya*). The saints who do not have the two kinds of possessions i.e. the internal or psychological and the external or worldly ones, who are busy with pure thought activity and who are absorbed in self-meditation are the excellent (*uttama*) souls. 4.

मध्यम अन्तर आतम हैं जो, देशव्रती अनगारी।
जघन कहे अविरत समदृष्टि, तीनों शिवमग चारी॥
सकल निकल परमातम द्वैविध, तिन में घाति निवारी।
श्री अरहंत सकल परमातम, लोकालोक निहारी॥5॥

The house holders who observe the partial vows and the homeless saints (of a lower grade) belong to the middling class of the souls turned inward. The low (*jaghanya*) are those souls which have right faith but are vowless. All these three are the treaders of the path to liberation. Then come the souls that have attained the highest spiritual development and are of two kinds i.e. with the body and without the body. Among them those that have destroyed the destructive kind of *karmas* are the revered *Arhaṅtas* are Parmātmās (Gods) with body, they have attained the power of perceiving the world (*loka*) and beyond the world (*aloka*). 5.

ज्ञान शरीर त्रिविध कर्ममल, वर्जित सिद्ध महन्ता।
ते हैं अमल निकल परमातम, भोगें शर्म अनन्ता॥
बहिरातमता हेय जानि तजि, अन्तर आतम हूजै।
परमातम को ध्याय निरन्तर, जो नित आनद पूजै॥6॥

The liberated great souls are Gods without body, have (perfect) knowledge (as if) as their bodies, have completely washed off the dirt of *karmas* (from them), are free from all blemishes and enjoy infinite bliss. Realizing the state of the souls turned outward as worth renouncing attain the state of souls turned inward. Mediate incessantly over the highest soul (*Parmātmā*), so that you may attain permanent bliss. 6.

The study of the soul or *jīva* may be made from different points of view and interest under varied classifications and descriptions. The classification discussed in the foregoing three verses is based on the ethical good of the soul i.e. movement of the soul towards its complete redemption from the worldly ties. This classification gives us three categories of the *jīvas* under the three heads : *Bahirātmā*, *Antarātmā* and *Paramātmā*. The first division signifies the soul's movement on the path of liberation, the second, the soul being placed on the right track, and the third, the culmination of movement and attainment of Godhood by the soul. It may be noted that it is faith that gives direction to the soul's movement. So long as right faith is not restored in the soul it remains under the influence of wrong faith. Hence the *Bahirātmā* jīvas are not able to tread the path of liberation on account of their tendencies and activities resulting from wrong faith. One of such tendencies and activities is its confusion about the identity of the soul which is distinct from its body. This confusion is said to take varied forms, their basic characteristic being non-distinction between the soul and the non-soul.

When the soul, with the emergence of right faith, qualifies itself to step on the path of liberation, it changes the direction of the movement with the result that its class undergoes a change from *Bahirātmā* to *Antarātmā*. The class of Antarātmā *jīvas* is again divided into three groups keeping in view the evolution of the soul. The first division under this category points to souls which have attained right faith but are not practising any of the vows. The second division consists of souls that along with the acquisition of right faith take the course of partial vows of the house holders. This division also includes those homeless saints who are not able to maintain a

satisfactory status of sainthood on account of some barring factors obstructing the progress of their condut. Then comes the third division of the highly developed souls under this category. It includes the saints with pure thought activities and with no possession. These are the saints absorbed in self-contemplation.

Now the soul is able to come the end of the movement which marks the attainment of Godhood by it. The soul first destroys the barring conditions—the destructive type of *karmas*—which so far stood in the way, distorting the essential qualities of the soul. On the removal of such obstructions the qualities of infinite knowledge, infinite perception, infinite bliss and infinite power dawn in the soul. On the other hand some other limiting conditions still cling to it and help the continuation of its association with the body. Hence in this stage of Godhood the souls are embodied Gods, waiting and making efforts to put an end to the association of the body as well. Lastly, when the entire dirt of the barring conditions is washed off, the souls become Gods in the true sense of the term. Now they are liberated from the thraldom of everything that is worldly, and are fully qualified to enjoy their pure nature for all time to come. Such souls have really found their home, they are perfectly self-dertemined.

As would be evident from the above description of the souls and can also be deducted logically, one must be able to see and conclude for oneself as to the way one has to follow in life. The same has been put in brief by the author. The drift of the soul in the direction of the world should come to an end, the movement now must be initiated on the righ path following which by conquering the obstructions with incessant effort, the souls will attain liberation and Godhood—the be-all and the end-all of life.

चेतनता बिन सो अजीव है, पंच भेद ताके हैं।
पुद्गल, पंच वरन रस गन्ध दो, फरस वसू जाके हैं॥
जिय पुद्गल को चलन सहाई, धर्मद्रव्य अनरूपी।
तिष्ठत होइ अधर्म सहाई, जिन बिन मूर्ति निरूपी॥7॥

That which is not possessed of consciousness (as its quality) is *ajiva* or the antithesis of *jiva*. It is of five kinds. (Under *ajiva*) matter is that which possesses colour of five kinds, taste of five kinds, smell of two kinds and touch of eight kinds. The substance of *Dharma* (medium of motion) is that which assists motion of soul and matter. It is immaterial. The substance of *Aaharma* (medimum of rest) assists the state of rest (in respect of souls and matter). Lord Jinendra has described it as immaterial. 7.

सकल द्रव्य को वास जास में, सो आकाश पिछानो ।
नियत वर्त्तना निशदिन सो, व्यवहार काल परिमाणो ॥
यों अजीव अब आस्रव सुनिए, मन वच काय त्रियोगा ।
मिथ्या अविरत अरु कषाय, परमाद सहित उपयोगा ॥ 8॥

Know that to be be Space or *Ākāśa* which accommodates all the substances. Comprehend that to be real *Kāla* or time which helps continuity or the being (of all the entities), night and day etc. are mode of time from the practical point of view. The non-soul is described like this. Now listen to the principle of influx or *Āsrava*, which is indentical with the vibrations (of the soul-units) through mind, speech and body. The principle of *Āsrava* also implies thought activities consequent upon wrong faith, vowlessness, passions and indolence. 8.

After giving a brief but vivid description of the principle of soul the author proceeds to discuss the remaining constituents of the universe as dealt in the works on Jaina Cosmology. Besides *jiva* or soul five more substances exit in the world. The souls may be supposed to exist on the ground of self consciousness as Descartes explained to us on the basis of his well known dictum '*cogito ergo sum*'—I think, therefore I am. The existence of matter is established by its qualities of colour, taste, smell and touch. It is matter alone that possesses qualities which can be perceived with the senses. The next two substances of *Dharma* (medium of motion) and *Adharma* (medium of rest) can be recognized by us as the necessary media for motion and rest in the visible world (loka). Space or

Ākāśa is required to provide accommodation to all the entities that exist in the world. In the same way the existence of time is felt as a medium for continuity of the existents. This continuity when punctuated as day, night etc. gives us the experience of practical time or the time we make use of in our life. All the substances except the soul are devoid of consciousness, hence they have been enumerated under the broad head of *ajiva* or non-soul. Matter also stands as an antithesis of the rest of the substances which are immaterial, none of them being possessed of special qualities of matter like colour, taste, smell and touch. It is important to note that the immaterial substances of *Dharma*, *Adharma*, *Ākāśa* and *Kāla* all behave in a passive manner, it is only by their presence that they make the varied functions possible. Active casual force is absent in them. This is the way of their functioning. Being immaterial they cannot be perceived with the senses, their existence is deduced from the functions they perform in the universe. All these substance except space are not spread over in the entirety of space. They occupy a part of space. Hence space has been divided into two parts. The one wherein all the substances are found is the cosmos (*lokākaśā*); and the other wherein only space exists is the acosmos (*alokākaśā*).

In verse no. 8 the author also initiates the treatment of the principle of influx (*āsrava*).

ये ही आतम को दुखकारण, तातें इनको तजिए।
जीव प्रदेश बंधे विधिसों सो, बन्धन कबहुं न सजिए॥
शम दम से जो कर्म न आवे, सो संवर आदरिए।
तप बल तें विधि झरन निर्जरा, ताहि सदा आचरिए॥9॥

These very entities (as enumerated in the previous verses) are the causes of suffering for the soul, and for this reason they should be given up. The union of the soul with *karmas* is bondage. One should never make preparations for bondage. To check the inflow of *karmas* by subsiding passions and controlling the senses is the principle of *saṁvara* or check of inflow. It should always be resorted to. To shake off the *karmas* with the force of penance is the (next) principle of *nirjarā* or shedding off *karmas*. It is always to be practised. 9.

सकल कर्म तें रहित अवस्था, सो शिव थिर सुखकारी।
इह विधि जो सरधा तत्त्वन की, सो समकित व्यवहारी॥
देव जिनेन्द्र गुरु परिग्रह बिन, धर्म दयाजुत सारो।
ये हु मान समकित को कारण, अष्ट अंगजुत धारो॥10॥

The state completely free from the *karmas* is the *Mokṣa* or liberation. It is permanent and blissful. To entertain a faith in the (seven) principles in this way is the right belief form the practical point of view. Also reckon (a belief in) Lord Jinendra, the possessionless preceptors and the compassionate religion (as essence) as the causes of right faith. This right faith is to be attained along with its eight limbs. 10.

The foregoing two verses deal with the remaining principles i.e. *Āsarva* or influx, *Bandha* or bondage, *Saṁvara* or check of *Āsrava*, *Nirjarā* or the shedding off the *karmas*, and *Mokṣa* or the final liberation. *Āsrava* generates a receptibility for *karmas* in the soul by means of various vicious activities with mind, speech and body leading to vibrations of the soul-units. It is preparatory to the next stage i.e. of bondage wherein the soul and the karma-matter fuse mutually as if to make one complex entity to determine the wanderings of the soul in the world. In order to proceed towards the salavation of the soul the next principle of *Saṁvara* is described. It provides a check against the influx of *karmas* by a course of ethical discipline. Still the stock of *karmas* already accumulated and bound with the soul goes on brewing troubles. To get rid of this difficulity the next principle of *Nirjarā* or shedding of *karmas* is formulated. It aims at freeing soul from the clutches of *karmas* by adopting a course of penances. Gradually the association of *karmas* will grow weaker and weaker finally to be exhausted, and the soul then will be left free. This stage of complete freedom from the *karmas* is called the *Moksha* or liberation. This whole drama is enacted between the soul and the *karmas* i e. *jīva* and *ajīva*. The principles of *Āsrava* and *Bandha* determine the worldly wanderings, hence there is an injunction to keep them off. The next two principles of *Saṁvara* and *Nirjarā* help the soul in terminating its worldly journey, hence it is advised that one should own them, practise them. The

principle of *Mokṣa* is the culmination of efforts to grant complete freedom and self-determinedness to the souls. A study of the nature of these principles becomes very essential for those who earnestly seek the salvation of their souls. It enables them to know what is to be warded off and what is to be owned and practised to achieve the aim.

Faith in these seven principles constitutes a definition of Right Faith. The factors that lead to the emergence of right faith are the divinity of Lord Jinendra, the preceptors who do not own any possession, and the religion full of compassion for all living beings. A faith in the trinity of *Deva* (holy divinity), *Guru* (preceptors who propagate the Holy Word), the *Sastra*—the Word that has emanated from the *Deva*—also constitute the definition of right faith from another point of view. The idea of right faith is further elaborated by introducing the concept of its eight limbs—a concept valuable from the view point of putting in efforts one would require to attain it.

वसुमद टारि निवारि त्रिषठता, षट् अनायतन त्यागो।
शंकादिक वसु दोष विना, संवेगादिक चित पागो॥
अष्ट अंग और दोष पचीसों, तिन संक्षेपहु कहिए।
बिन जाने तें दोष गुनन को, कैसे तजिए गहिए॥11॥

(In order to attain right faith) one should avoid the eight prides, keep off three follies and cut association with six places of irreligion. (Also) one should engage his mind with thoughts like the fear of the world without the eight blemishes such as doubt etc. Now I (author) shall desribe the eight limbs and twenty five blemishes (of right faith). How can a thing be given up or accepted without knowing its merits and demerits? (Hence its knowledge is necessary). 11.

In order that the right faith is attained and maintained varied ways have been preached and prescribed. A resort to them will make us more and more qualified to continue our efforts in search of right faith. If one keeps oneself untouched by the eight prides, three follies, eight places of irreligion, eight blemishes or faults (of right faith) and mediates on the fleeting and fearful nature of the worldly existence, one is sure to be

blessed with the valuable jewel of right faith. Right faith having been attained the soul is now placed on the track leading to spiritual good and salvation. Hereafter the author goes to deal with those items whose knowledge will provide him unforseen help in persevering his efforts soulward.

जिन बच में शंका न धारि वृष, भवसुख वाञ्छा भानै ।
मुनितन मालिन न देख घिनावे, तत्त्व कुतत्त्व पिछानै ॥
निज गुण और पर औगुण ढांके, औ जिन धर्म बढ़ावे ।
कामादिक कर वृष से चिगते, निज पर को जु दिढ़ावै ॥12॥

Now not to entertain doubt about the Word of Jinendra (is the first limb of right faith). To curb the desire for worldly pleasures (is the second limb). Not to feel disgust at the sight of the unclean bodies of saints (is the third limb). To discriminate between (true) principles and the false principles (is the fourth limb). Not to publicise one's merits and demerits of others and thus to propagate the religion of the soul (is the fifth limb). To re-establish oneself and others when they deviate from (the path of) religion on account desire, passions etc. (is the sixth limb). 12.

Out of the eight limbs of right faith the first six are described in this verse in brief with a view to emphasising a practical course to attain right faith. The names of these limbs are as :

1. *Niḥśankita* (Characterised by absence of doubt)
2. *Niḥkāṅkṣita* (Charaacterised by absence of desire for worldly pleasures).
3. *Nirvicikitsā* (Characterised by absence of disgust for unclean bodies of saints).
4. *Amuḍhdṛṣti* (Characterised by discrimination between true and false principles).
5. *Upagūhana* (Characterised by humility not to publicise one's merits and others' demerits).
6. *Sthitikaraṇa* (Characterises by efforts to re-establish oneself and those who happen to slip away from the path).

धर्मी सों गोवच्छ प्रीति सम, कर जिनधर्म दिपावे।
इन गुन तें विपरीत दोसवसु, तिनको सतत खिपावे॥
पिता भूप वा मातुल नृप जो, होइ न तो मद ठाने।
मद न रूप को मद न ज्ञान को, धन बल को मद भानै॥13॥

To love a man of religion as the cow loves her calf (is the seventh limb). To glorify the religion of *Jina* (or the religion of self) (is the eighth limb). The opposite of these virtues (limbs) are the eight blemishes, they are to be incessantly destroyed. If one's father or maternal uncle happens to be a king, one should not entertain pride (on account of them). One should not have pride (of handsome appearance), pride of knowledge, pride of wealth and pride of power. 13.

तप को मद न मद जु प्रभुता को, करै न तो निज जाने।
मद धारे तो यही दोष वसु, समकित को मल ठाने॥
कुगुरू कुदेव कुवृष सेवक की, नहि प्रशंस उचरै है।
जिन मुनि जिन श्रुत विन कुगुरादिक, तिन्है न नमन करै है॥14॥

If one does not take pride in (one's) austerities and (his) lordship, one can know one's self. If one entertains these prides, one pollutes (his) right faith with eight blemishes. A right believer never praises the false preceptor, the false divinity and the false religion, and also their followers. He never pays (his) salutations to false teachers who are devoid of (a faith in) Lord *Jina* and this word. 14.

The list of the eight limbs of right faith is completed as :

7. *Vātsalya* (Characterised by a feeling of love and affection for the followers of true religion)
8. *Prabhāvanā* (Characterised by activities leading to the glorification of true religion).

These eight limbs of right faith are also the virtuous manifestations of the faculty of right faith, hence the antitheses of these must give us the eight blemishes of right faith. The injunction in this context is that one should inculcate the eight virtues and abstain from eight blemishes with all means.

Next, the eight ways in which pride manifests in a person are described with full emphasis on their nature which is inimi cal to the attainment of right faith. Right faith and pride in its various forms cannot go toghther, hence one has to be very cautious against these prides. Other enemies of right faith are the false divinity, false preceptor and false religion along with their followers. Being false, that is, antagonistic to right faith, they are reckoned as the six false centres (*anâyatanas*). One should avoid all associatian with them, because the purity of right faith gets contaminated by them. Lastly, to resort to and take shelter with false divinity, false word and false preceptor (with ignorance and delusion) under fear, hope or gain constitute the three follies which mislead the aspirant and pollute his right faith. This trio stands against the holy trinity of true God, true Word and true Preceptor. This completes the treatment of the eight limbs or virtues and the twenty five blemishes of right faith.

दोष रहित गुण सहित सुधी जे सम्यग्दर्श सजें हैं।
चरित मोहवश लेश न संजम, पै सुरनाथ जजें हैं॥
गेही पे गिह में न रचै ज्यों, जल में भिन्न कमल है।
नगर नारि को प्यार यथा, कांधे में हेम अमल है॥15॥

The wise who cherish right faith without blemishes and with virtues are worshipped (honoured) by the Lord of gods, though they do not have even an iota of restraint on account of (the operation of) the conduct-deluding *karma*. They are (simple) householders, but are not engrossed in the house (activities concerned with the house) in the same manner as the lotus, though in water, remains different from (untouched by) water, as the false (love) of a prostitute (for her customers) and as gold, though thrown in mud, remains free from filth. 15.

The presence of right belief in a soul introduces a peculiar change in it, inspite of the fact that it has not been able to attain any position on the ladder of conduct. It lives in the world, and performs domestic functions but is not engrossed in them like a wrong believer who completely ignores the nature of his true self and loses himself for the sake of pleasures of the world. This unattached behaviour initiated in him by the

presence of right faith attracts respect and praise even from the Lord of gods.

प्रथम नरक विन षट्भू ज्योतिष, वान भवन षंढ नारी ।
थावर विकलत्रय पशु में नहिं, उपजत सम्यक् धारी ॥
तीन लोक तिहुंकाल मांहि नहिं, दर्शन सौ सुखकारी ।
सकल धर्म कौ भूल यही इस, विन करनी दुखकारी ॥16॥

A right believer is not reborn, in six earths of the hells (out of seven) leaving the first, as a stellar, as a paripatetic and as a residential god, as a hermaphrodite, as a female, as an immobile organism and as a subhuman organism with two, three or four senses. In the three worlds and three times nothing can be found as bliss-yilding as the right faith. This right faith is the root of entire religion (or religious life), all activities (performed) in its absence brew suffering. 16

The attainment of right faith becomes a proof against the birth of a soul in the conditions as enumerated above. It is the force of right faith which saves a soul from falling into these conditions of life. Right faith, not only places the soul on the right track leading to final emancipation, but also generates a momentum in it to move in the whole world without engrossment in it and with full consciousness of his true nature and the ideal. Right faith is the truest friend of a soul in the world, while wrong faith is the greatest enemy creating insurmountable obstructions on the path of spiritual uplift. Truly speaking, right faith is the very foundation of religious life.

मोक्ष महल की परथम सीढ़ी, या विन ज्ञान चरित्रा ।
सम्यकता न लहैं सो दर्शन धारो भव्य पवित्रा ॥
'दौल' समझ सुन चेत सयाने, काल वृथा मत खोवे ।
यह नर भव फिर मिलन कठिन है, जो सम्यक् नहिं होवे ॥17॥

Right faith is the first step of (leading to) the palace of final emancipation. In its absence knowledge and conduct do not earn (the qnality of) rightness. This right faith is to be acquired by the liberable and holy ones. Oh prudent Daulat Ram! understand, listen and be conscious; do not waste (your) time vainly;

it is difficult to get this human life again, if you do not earn right faith. 17.

Among three constituents of the path to liberation right faith is the first and most important one, as the other two i.e. knowledge and conduct are not potent to be right in its absence. It is the support of right faith which so transfoms them as they also become right and render full help in traversing the way to liberation. The details and reasons as illucidated in these verses by the author must necessitate the acquirement of right faith now in this very human life without any further loss of time. It is human life alone where such effort, specially for attaining a suitable status of conduct, are possible. The gods of various categories may be more powerful and prosperious than men, but as regards the attainment of heights of conduct they are much inferior to human beings. It is only in the human life that the final emancipation can be achieved. In no other conditions of life, including that of the gods, the necessary potency to work for the final emancipation emerges. Hence human life is highly valuable on the path of liberation. This justifies the injunction, advice and warning given by the author. Such are the nature, secret and value of right faith recognized and logically established in Jaina philosophy.

DHALA 4

सम्यक् श्रद्धा धारि पुनि, सेवहु सम्यक ज्ञान ।
स्वपर अर्थ बहु धर्म जुत, जो प्रकटावन भान ॥1॥

Having attained right faith one should make efforts for right knowledge which is the sun to reveal the self and other (objects) with their many characteristics. 1.

Right faith is the first and foremost requisite of the path of liberation. The next step is the acquisition of right knowledge of one's own self and all that from which the self is to be distinguished. It is this discriminatory knowledge which saves the aspirant from many a pitfall on the way to liberation.

सम्यक् साथै ज्ञान होय, पै भिन्न अराधौ ।
लक्षण श्रद्धा जानि दूहू में भेद अबाधौ ॥
सम्यक् कारण जान, ज्ञान कारज है सोई ।
युगपत् होते हूँ प्रकाश, दीपक तैं होई ॥2॥

Right faith and right knowledge are simultaneous, but they should be understood as distinct. The genus (of right faith) is belief, while that (of right knowledge) is knowing (or comprehension). This distinction (between them) is uncontradicted. Right faith is the cause, right knowledge is the effect, though both of them take place at the same time like lighting the lamp and the emanation of light (from it). 2.

The distinction between right faith and right knowledge (and also between faith and knowledge) is based on the distinction between the two faculties of the soul. The faculty of believing is distinct from that of knowing; and hence the functions dependent on them are described as distinct, Still there is relation between them. As knowledge turns to be right on the emergence of right faith, the latter has been taken to be the cause of the former. Then there should be a succession of time between them, they should not be held simultaneous. This

doubt is dispelled by means of an example. Though the lighting of a lamp is the cause of emanation of light from it, they take place simultaneously.

तासु भेद दो हैं परोक्ष, परतछ तिन माहीं ।
मति श्रुत दोय परोक्ष, अक्षमन तें उपजाहीं ।।
अवधि ज्ञान मनपर्यय, दो हैं देश प्रतच्छा ।
द्रव्य क्षेत्र परिमाण लिए, जाने जिय स्वेच्छा ।।3।।

The kinds of that (right knowledge) are two : indirect and direct (or mediate and immediate). Among them the sensitive knowledge and the scriptural one are indirect, (because) they originate from (with the help of) the senses and the mind. The two—clairvoyance (*avadhi*) and telepathy (*manaḥparyaya*)—are partially direct, because (with them) a *jīva* knows (things) directly with a limitation of substances and places. 3.

A classification of right knowledge is attempted in this verse. The main divisions of right knowledge are the direct (*pratyakṣa*), and the indirect (*parokṣa*). The indirect knowledge is again of two kinds : sensitive and scriptural. They manifest in the soul through the instrumentality of senses and the mind. Mind is also recognised as a sense, or rather a quasi-sense, because it is fine, has a shape and physically exists in the organism like the other senses; but unlike them, it cannot be perceived with any of the senses. Direct knowledge is one that manifests with the sole agency of the soul independently of the senses and mind. But it also manifests in a partial manner i.e. with a limitation of subject-matter both in respect of space (distance) and time. Clairvoyance and telepathy fall under this category of partially direct knowledge. Clairvoyance knows only material things while telepathy can comprehend very fine things and even the thought activities of others. The field covered by the latter is much smaller than that of the former.

सकल द्रव्य के गुण, अनन्त पर्याय अनन्ता ।
जाने एके काल, प्रकट केवलि भगवन्ता ।।
ज्ञान समान न आन, जगत में सुख को कारण ।
यह परमामृत जन्म, जरा मृतु रोग निवारण ।।4।।

All the substances possess infinite attributes (*guṇas*) and also infinite modes (*paryayas*). The (omniscient) Lord *Kevalī* knows them all vividly (also simultaneously) in a single (moment of) time. There is no other cause of bliss (or happiness) comparable with knowledge in the universe. It is an ambrosia of the highest quality to grant riddance from birth, old age and death. 4.

The other kind of direct knowledge is called *kevalajñāna* or omniscience. It manifests in a soul on the total elimunation of all the *karma*-forces destructive to the knowing faculty of the soul. On their destruction the soul returns to its pure identity and knows all the contents of the universe along with all their properties and manifestations. For an omniscient soul the subtlety of the existents, spatial distances and temporal intervals are no obstructions in the comprehension of the entirety of things. The whole universe is imbued with the capacity of being known (*prameyatva*); the soul, on the destruction of *karma*-forces inimical to its capacity of comprehension (*pramātṛtva*), enjoys the full and unmediated manifestation of the faculty of knowledge. It logically follows from this situation that subtlety of knowables, spatial distances and intervals of time cannot obstruct the self-determined natural process of comprehension of the omniscient Lord. Other types of knowledge, being determined by partial destruction and partial operation of the attendant *karma*-forces, suffer from limitations as mentioned above. The manifestation of omniscience in a soul is accompanied by an unobstructed manifestation of its attribute of bliss or happiness. Hence full knowledge and spiritual happiness are also described as one. The faculties in the soul to determine them being distinct, they may also be understood to be distinct. The all-blissful nature of a pure soul accounts for the absence of sufferings of birth, old age and death in the state of godhood with and without body.

कोटि जन्म तप तपैं, ज्ञान बिन कर्म झरैं ते ।
ज्ञानी के छिन माहिं, त्रिगुप्ति तैं सहज टरैं ते ॥
मुनिव्रत धार अनन्त, बार ग्रीवक उपजायो ।
पै निज आतम ज्ञान, बिना सुख लेश न पायो ॥5॥

The (amount of) *karmas* that is shed off by means of austerities performed over (a period of) crores (many millions) of births without (right) knowledge is got rid off easily within a moment by means of the three restraints in case of a person with (right) knowledge. The *jiva* was born in the *graiveyakas* (higher heavens) infinite times after observing the (great) vows of the saints; but it could not get even an iota of bliss for lack of knowledge of the soul. 5.

Every moment huge amount of karmic dust is shed off by a soul after suffering its fruits. There are persons who undergo a course of austerities without self knowledge. They are also able to shed off the karmic dust from their souls on account of the austerities performed by them. Persons performing austerities and observing the three restraints in respect of activities done with mind, speech and body with self knowledge are able to shed off tremendously greater amount of karmic molecules as compared to persons without self knowledge. Worldly prosperity, status and power are attainable to a high degree with the aid of austerities without self knowledge; but the spiritual calm and tranquility result only when the course of austerities is aided by self knowledge. The emergence of self knowledge in a soul accounts for this difference, and hence it is held to be highly valuable on the path of souls' liberation.

तातैं जिनवर कथित, तत्त्व अभ्यास करीजै ।
संशय विभ्रम मोह, त्यागि आपौ लखि लीजै ॥
यह मनुष पर्याय सुकुल, सुनिवौ जिनवानी ।
इह विधि गए मिलै न, सुमनि ज्यों उदधि समानी ॥6॥

Therefore one should study the principles as preached by Lord Jinendra, and realize one's self by keeping off doubt, perversion and indifference. If this human mode of condition, noble family (status) and (an occasion of) hearing the Word of Jinendra are allowed to pass in this manner (without availing them), they will not be re-gained like a ruby that (after being thrown) has gone deep into the ocean. 6.

The author advises and exhorts the readers to make all possible efforts to acquire right knowledge. Tnis right knowledge

must be free from doubt, perversion in comperehension, and an indifferent attitude of mind to comprehend, because so long as these vitiate our knowledge it cannot be right and will not serve the purpose for which it is resorted to. The exhortation is carried to the extent of a caution that human life with its facilities should be taken very seriously and should not be wasted away, because it is exteremly difficult to get it again, if it is once lost. The highest aim of human life is to attain liberation for the soul with right faith, right knowledge and right conduct, and this aim cannot be achieved in any other condition of life except the human one. Hence the importance of human life is emphasised.

धन समाज गज बाज, राज तो काज न आवे।
ज्ञान आपको रूप, फिर अचल रहावे॥
तासु ज्ञान को कारण, स्वपर विवेक बखानो।
कोटि उपाय बनाय भव्य, ताको उर आनो॥7॥

(In the spiritual realm) wealth, society (man power), elephants, horses, kingdoms all are of no use. (Right) knowledge is the (very) identity of the soul, (once attained) it remains permanently (with the soul). The cause of such knowledge is explained to be the discriminating comprehension of the self and the non-self. On librables, making crores of efforts keep it close to your heart. 7.

The worldly achievements and attainments are of no avail in raising the spiritual status of the soul. It is the trio of the three jewels (*ratnatraya*) that counts on the path of liberation. Right knowledge is the second member of this trio. It implies a comprehension of the soul as distinct from every thing other than it. Its value can be well understood by the exhortation given by the author. One is advised to make use of all possible ways to up-raise one's studious efforts as high as possible. The more one rises in respect of right knowledge, the more one is enabled to undergo the course and quality of right austerities, by which one would shake off huge amounts of karmic molecules easily.

जे पूरव शिव गए जाहिं, अब आगे जे हैं।
सो सब महिमा ज्ञानतनी, मुनिनाथ कहैं हैं॥

विषय चाह दव दाह जगत, जन अरनि दझावै ।
तास उपाय न आन ज्ञान, घनघान बुझावै ॥8॥

The heads of the saints say that whatever persons have attained liberation in the past, whatever are attaining in the present, and whatever will attain in future—all (this) is due to the glory of (right) knowlege. The forest-fire of desires for passions has been burning the jungle of the people (*jīvas*) of the universe. There is no other way (of safety), only the dense clouds of (right) knowledge can extinguish it. 8.

Right knowledge is a very essential condition for attainment of liberation. This attainment has been made possible in the past, is being made in the present and will be made in the future by the acquisition of right knowledge, without which none can think of a mode of life successfully leading to the liberation of the souls. The people in the world are all busy running after the hungry passions and consume themselves into the chase after them, as the forest fire burns the trees and vegetables of the forest. What can possibly be a way to save the souls from this calmitious situation of the world ? The saints declare that this potency to liberate souls from the dreadful series of sufferings lies only in right knowledge. Hence a resort to right knowledge is a must on the path of the souls' redemption.

पुण्य पाप फल मांहि हरख, विलखो मत भाई ।
यह पुद्गल परजाय उपजि, विनशै फिर थाई ॥
लाख बात की बात यही, निश्चय उर लाओ ।
तोरि सकल जगदंद फंद, निज आतम ध्याओ ॥9॥

Brethern, you must not feel pleased with the fruition of meritorious *karmas* nor weep at that of the demeritorious ones. All this is the transformation of matter; they originate, disappear and then again appear. The essence of the entire course of discourses is that one should understand (the position) with firmness; and breaking (the knots of) all conflicts and entanglements of the world concentrate on (the good of) one's soul. 9.

The author now discloses a secret of the worldly existence. The persons, in general, have been unduly attracted by the

pleasures of the world and repelled by its sufferings. It is a vain response on their part, because the pleasures and the sufferings of the world are material in nature, they can never belong to the conscious souls. It is useless to entertain a desire for pleasures and a repulsion for sufferings of the world. What is then to be done in the world ? The answer is put forth as an advice amounting to an exhortation. One should try to minimise one's relations with the world to be cut off finally, and engage oneself in meditative activities to achieve spiritual purity.

सम्यग्ज्ञानी होई बहुरि, दिढ़ चारित लीजै ।
एक देश अरु सकल देश, तसु भेद कहीजै ॥
त्रस हिंसा को त्यागि वृथा, थावर न संहारै ।
पर-बध कार कठोर निन्द्य, नहिं वयन उचारै ॥10॥

Right knowledge having been attained, one should adopt (the course of) firm conduct. That has been described as of two kinds, partial and complete. Renouncing the violence to mobile organisms, do not destroy also the immobile organisms uselessly. Do not pronounce a speech which leads to the killing of others, which is harsh and which is condemnable. 10.

जल मृत्तिका विन और, नाहिं कछु गहै अदत्ता ।
निज वनिता विन सकल नारि, सों रहै विरत्ता ॥
अपनी शक्ति विचार, परिग्रह थोरो राखै ।
दश दिशि गमन प्रमाण ठान, तसु सीम न नाखै ॥11॥

He would not accept anything other than water and earth, if not given to him. He would remain unattached to all women except his own spouse. He would keep little (limited) possessions after taking into consideration his strength (to keep off possessions). After delimiting space for his movement in all the ten directions he would not transgress (those) limits. 11.

Having discussed right knowledge the author now proceeds to deal with right conduct, the third constituent of the path of liberation. The course of conduct has been conceived as of two kinds, the partial one meant for the householders and the complete one meant for the homeless saints. The former is

again divided into three groups of vows under the titles minor or minivows (*anuvratas*), the multiplying vows (*guṇavratas*), and the displinary vows (*sikṣavratas*). The first category consists of five minor vows. Now follows a very brief description of these vows. To avoid complete violence to mobile (*trasa*) organisms and not to waste immobile (*sthāvara*) life unnecessarily is the minot vow of non-violence (*ahimsāṇuvrata*). Not to speak words that cause violence and suffering to others, are harsh and also, for that very reason, unfit for use is the second minor vow of truthfulness (*satyāṇuvrata*). The third minor vow of non-theft (*achauryāṇuvrata*) consists in not accepting what is not given by some body. However water and earth are excluded from the list of such things understanding that there would be not much of objection against their acceptance from the society and his own self. The fourth minor vow (*brahmacharyāṇuvrata*) disallows sexual relations with all the women except one's own spouse. To limit one's own possessions according to one's capacity and to disclaim the remainder physically and mentally is the fifth minor vow of non-possession (*aparigraha* or rather *parigrahapramāṇvarata*). This completes the list of the five minor vows. The fields of activities harmful to the souls have been devised to be five under the general title of sin (*papa*). To put a restriction on such activities the scheme of five minor vows, as discussed above, has been prescribed for the house holders who thus are placed on the path of right conduct.

The first (*digvrata*) of the second division of the house holders' vows (*guṇavratas*) has also been introduced in the same chain. The limitation of one's field of movement under the vow of '*digvrata*' should naturally delimit the field of sinful activities for the votary and hence increase the quality of the observance of the five mini vows. So the second group of vows is rightly designated as multiplying vows (*guṇavratas*).

ताहू में फिर ग्राम गली, गृह बाग बजारा ।
गमनागमन प्रमाण ठाण, अन सकल निवारा ॥
काहू की धनहानि किसी, जय हार न चिन्तै ।
देय न सो उपदेश होय, अघ वनिज कृषि तै ॥12॥

Within the limits (under the vow of *digvrata*) a further limitation of the space for movements (for the house-holder) is effected by limiting it with destinations like a village, a lane, a house, a garden and a market, and the concerns beyond them are all eliminated. One should not indulge in thoughts of some one's loss of wealth and the victory (success) or defeat (failure) of some one. One should not preach or direct ways of such trade and agriculture as lead to sinful (violent) actions. 12.

करि प्रमाद जल भूमि, वृक्षपावक न विराधै ।
असि धन हल हिंसोपकरण, नहिं दे यश लावै ॥
राग द्वेष करतार कथा, कबहुं न सुनीजै ।
औरहु अनरथ दण्ड हेतु, अघ तिन्हैं न कीजै ॥13॥

One should not commit violence out of indolence with (life residing in) water, earth, vegetable, and fire. No one should try to gain repute by donating a sword (weapons), wealth, plough, and instruments of committing violence. One should never listen to narrations which produce (feelings of) attachment and aversion. (Besides), there are other (similar) purpose less activities (amounting to vain punishment for the self) which cause sins. These should not be committed. 13.

The treatment of the multiplying vows (*guṇavratas*) is continued. In order to further enhance the purity of the mini vows effected by the observance of *digvrata*, the second multiplying vow under the title '*deśavrata*' is prescribed. It consists in shortening the space of activities already limited under the *digvrata*. The idea behind such prescription is to renounce all concern with the field lying beyond the limits so settled. This action will save the votary from activities of attachment and aversion in respect of the field out of bounds. The third multiplying vow provides safety for the observer of the vows against an extensive field of sinful and purposeless activities under the five sub-heads as indulgence in sinful thoughts (*apadhyāna*), preaching sinful activities (*pāpopadeśa*), activities done out of indolence (*pramādacharyā*), donation of means of violence (*himsadana*) and listening to sinful narrations. This vow aims at keeping off such activities which serve

no purpose but brew great harm. Other similar activities can be located and added to the list; and one is advised to keep off all such occasions in life. It can be seen that the observance of these vows is sure to raise the soul in the scale of spiritual purity step by step.

धरि उर समता भाव, सदा सामायिक करिए ।
पर्व चतुष्टय मांहि पाप, तजि प्रोषध धरिए ॥
भोग और उपभोग नियम, करि ममत निवारैं ।
मुनि को भोजन देय फेर, निज करत अहारैं ॥14॥

Maintaining equilibrium of mind always observe (the vow of) equanimity. During the four religious days keeping off the sinful activities, observe the *Proṣodha* (limiting the turns of taking food during the day) vow. Regulating the use of enjoyable and repeatedly enjoyable things one should get rid of the feeling of attachment (with them). (Lastly) one should take food only after allowing a saint to share it. 14.

The discussion about the mini vows and the multiplying vows being over, the third group of the householders' vows is now brought under the focus. This group consits of four vows explained in a very brief manner in this verse giving only the main features connected with them. The repeated practice and efforts made to cultivate an equilibrated state of mind every day has been called the vow of equanimity (*sāmāyika*). Limitation of the occasions of taking food during the day to one or to none and devoting all the time to religious activities and thinking is the second vow called the *Proṣadhopavāsa* under the category. Still there are so many articles in our surrounding which we enjoy once only like food etc. and which we enjoy repeatedly like the bed etc. To put a restrictive limit on the use of these articles is the *Bhogopabhoga parimāṇavrata*. The last vow under this category is the *atithi-saṁvibhāga* which, as its title implies, consists in sharing of food with some one whose date of arrival is not announced or known before. The saints who visit the houses of the laity for food without any pre-intimation are fittest persons to be entertained with food by the householders. Others observing the course of religious life with partial vows or follwing a

studious carrer come the next. A house holder always entertains a desire that such persons should visit his house daily, and with them he may share food prepared in his family. All these four vows may be seen to be preparatory to a higher stage of spiritual development, specially the adoption of vows meant for saints by the aspirant. For this reason these four have been collectively designated as disciplinary vows (*śikṣā vratas*)

बारह व्रत के अतीचार, पन पन न लगावे ।
मरन समय सन्यास धारि, तसु दोस नसावे ॥
यों श्रावक व्रत पाल, स्वर्ग सोलह उपजावे ।
तहँ ते चय नर जन्म पाय: मुनि ह्वै शिव जावे ॥15॥

The twelve vows of the house holders have five transgressions each. These should be kept off (for the sake of flawless observance of the vows). At the time of death one should renounce the world and should avoid the transgressions (of this vow also). Thus observing the vows of the householder one would be able to take birth in the sixteen heavenly abodes. Descending from there (after death), obtaining human birth and adopting (the course of) sainthood one would attain liberation. 15.

The concept of transgressions (*atticharas*) of the vows is now appended to the discussion so far made. The activities that go to defile the purity of vows have been counted as transgressions of the vows. Five transgressions have been enumerated in respect of each of the vows. The detailed list of such transgressions is given in almost all the works on Jaina Ethics for the house holders, and it is very useful for the carriage of the practical course in life. The number of transgressions as five is given by all the authors, but at the same time, the scope for other transgressions that may arise in a particular situation, is also admissible.

Now the subject of 'religious death' (*sallekhanā* or *samādhi marana*) is introduced only in outlines. As the nomenclature used to denote this vow of courting death shows, it aims at the enfeebling of the force of passions and facing and meeting death with an equanimous state of mind. It, being counted as a vow, we come across a list of five transgressions attached to it. The procedure of religious death is followed by the aspirant

avoiding all its transgressions carefully so as to save the soul from falling into inferior conditions of life. The result of a flawless observaace of the code of the house holders' conduct has been reckoned to be a birth in the heavens, which is followed by an incarnation after death as a human being. In human life the observance of the vows of sainthood lead finally to the attainment of liberation i.e. perfect and permanent release of the soul from the wonderings of the world.

DHALA 5

मुनि सकल व्रती बड़भागी, भवभोगन तैं वैरागी ।
वैराग्य उपावन माई, चिन्तैं अनुप्रेक्षा भाई ॥1॥

Highly fortunate are the saints who observe the great vows and who are detached with the enjoyments of the world. Oh brethren, practise (by concentrating on) the reflections to arouse the spirit of world-flight. 1.

This *dhāla* or chapter of the work deals with the twelve reflections (*dvādaśa anuprekṣas*). The aim behind the practice of reflections is to arouse the spirit of world-flight in the aspirant. The topics for reflections are twelve connected with various aspects of the world and the self's contact with it. These reflections fan one's interest in the soul and its good, and enhance disinterest in the world. The aspirant thus turns his face towards liberation and his back, towards the world.

इन चिन्तत सम सुख जागे, जिमि ज्वलन पवन के लागे ।
जब ही जिय आतम जाने, तब ही जिय शिवसुख ठाने ॥2॥

From their practice (in the form of repeated thinking) the bliss of equanimity arises, as fire (arises) by (a gust of) wind. (As a result) the *jīva* is able to know itself, and then alone the *jīva* determines to acquire the bliss of liberation. 2.

The twelve reflections constitute an important part of the ethical code prescribed for the attainment of liberation. They gradually generate a change in the mind of the aspirant, which helps his onward journey in the direction of liberation. This change also helps him to detach himself from the world. Thus doubly equipped with the necessary means he is able to move further on the path of liberation more and more firmly and rapidly. The practice of the twelve reflections is, therefore, very essential for attaining the final aim.

जोवन गृह गोधन नारी, हय गय जन आज्ञाकारी ।
इन्द्रिय भोग छिन थाई, सुरधनु चपला चपलाई ॥3॥

Youth, houses, wealth of cows, women, horses, elephants, friends, faithful servants and the sensual pleasures are (all) short-lived, as the rainbow and the lightning are unfixed (transitory). 3.

The first of the reflections points to the truth that all the worldly objects along with the pleasures they yeild are unstable and short-lived like a bubble in water. It is no use entertaining a feeling of attachment for them. A chase for such flecting and uncertain pleasures is really an unwise act. The nature of these pleasures is such as they appear before the *jīva*, entangle it and leave it aghast in the end. This is the first reflection and is termed as the *anitya bhāvanā* or the reflection about transience. The practice of this reflection enables the *jīva* to weaken attachment for worldly pleasures and gains and provides strength to face their deprivation with a calm mind.

सुर असुर खगाधिप जेते, मृग ज्यों हरि काल दले ते ।
मणि मन्त्र तन्त्र बहु होई, मरते न बचावे कोई ॥4॥

Heavenly beings, the *asuras* (a class of gods), kings of birds etc. all are objects of destruction by *Kāla* (death), as is a deer before a lion. There are many precious stones, texts and mystical devices, but none of them is able to save (one) while dying. 4.

Death is the most certain end of all living beings. There are great and powerful beings in the world, but they are all in the inescapable grip of death which can occur any time. One may adopt any means, physical, medical or supernatural, to evade death but all in vain. Death must come later or sooner. Similarly the *jīva* stands helpless against the sufferings of birth, old age and dieseases. Thus there is no shelter against them in this world. This reflection has been justly named as the *aśaraṇa bhāvanā* or the reflection about the utter insecurity in the world. The practice of this reflection will make the aspirant fearless against death and other calamities of the world; he thus would follow the path with a dauntless attitude of mind.

चहुं गति दुख जीव भरे हैं, परिवर्त्तन पंच करे हैं।
सब विधि संसार असारा, या में सुख नाहिं लगारा ॥5॥

The souls face sufferings in all the four conditions of life and (thus) complete the course of the five wanderings. Considered in all (possible) ways, the world is found to be unsubstantial; even the slightest of happiness (quiet) is not to be seen in it. 5.

This reflection reminds the *jiva* of its very long and painful journey in the world. The *jiva* passes from one life to another only to bear the miseries thereof. The sufferings and the period of these sufferings are incalculably huge and long. From the spiritual point of view the world contains nothing worth our choice. The aspirant ponders over the conditions of the world, so this reflection is termed as *samāsra bhāvanā* or the reflection about the worldly existence. By practising this reflection the aspirant develops a sense of dismay and disgust for the world, and is able to decide that the course of worldly wanderings must be brought to an end.

शुभ अशुभ कर्मफल जेते, भोगे जिय एकहि ते ते।
सुत दारा होइ न सीरी, सब स्वारथ के हैं भीरी ॥6॥

Whatever fruits of the meritorious and demeritorous *karmas* are there, the *jiva* alone, has to bear them, the sons and wives are no partners to it. They hold kinship (with the *jīva*) only on account of (their) selfish interests. 6.

It is a fact that the pleasures and sufferings of life in respect of a *jīva* are singularily its own lot. They are not shared by others nor could they be; other *jivas* have their own lot to face. Whatever kinship is observed in life it is rooted in the interest of others. Primarily the relatives serve their own interests by their kinship with a particular person. In the real sense the *jiva* stands alone shorn of all connentions with others. For this underlying fact of life this reflection is named as *ekatva bhāvana* or the reflection about the lonely position of the *jīva*. This reflection enables one to break the knot of one's delusive attachment with the members of the family and the society with a strong sense of self-dependence.

जल पय ज्यों जियतन मेला, पै भिन्न भिन्न नहिं भेला ।
तो प्रगट जुदे धन धामा, क्यों ह्वै इक मिल सुत रामा ॥7॥

(In the worldly existence) the soul and the body are fused together as water and milk (in the mixture); but they are really distinct and have not become one. Then, wealth, house, etc. which are evidently physically seperate, how can these, the son and wife be one with the individual *jiva*. 7.

It is very important to note that the soul and body, though co-spatial, remain distinct from each other. Then the relations and other things of the world, which exist distinctively from the embodied souls in space cannot be expected to become one with it. The identity of the soul is thus established separate and independent from all that is other than it. It is for this reason that this reflection is entitled as *anyatve bhāvanā* or the reflection about the distinct existence of the soul. The practice of this reflection will enable the aspirant to break his relationship and delusive dependence on things other than itself.

पल रुधिर राध मल थैली, कीकस वसादि तैं मैली ।
नवद्वार बहैं घिनकारी, अस देह करै किम यारी ॥8॥

This body is only a container of flesh, blood, pus and faeces. It has been made filthy by bones and fat. (In it) there are nine disgusting openings with oozing (filth). What attachment should one feel with such a body ? 8.

The love of one's body is also a great obstacle in the way to liberation. The filthy nature of the body has been exposed in these lines with the conclusion that one should not be much bothered about the maintenance and beautification of the body. The attachment to the body will ever keep the soul off the path of liberation. The soul is all holy, while the body is all filthy. This being the main subject to ponder over, this reflection is termed as *aśuchi bhāvanā* i.e. a reflection about the filthy nature (of the body). The practice of this reflection, as the above description shows, will result in developing an attitude of indifference to the body in the aspirant's mind. Then he will be left free to look after the good of his soul whole heartedly.

जो जोगन को चपलाई, तातैं ह्वै आस्रव भाई।
आस्रव दुखकार घनेरे, बुधिवन्त तिन्है निरवेरे ॥9॥

Oh brother, the influx of *karmas* is caused by the vibrations (of the soul-units) called the *yoga*. These influxes are producers of sever sufferings. The wise always keep them away. 9.

The influx of *karmas* may be counted as the beginning of the worldly journey of the soul, though the journey has been kept continuous in the past by the repeated influxes. With the influx of *karmas* starts the unfortunate story of the sufferings of the soul. This nature of the influx attracts the attention of the aspirant who makes all possible efforts to avoid activities and chances of influx in the daily routine of his life. The influx of *karmas* being the central theme for concentration, this reflection has been named as the *āsrava bhāvanā* or the reflection about the nature of influx of *karmas* and its undesirability in life. The above description of the reflection explains clearly as to what gain an aspirant would expect from its practice.

जिन पुण्य पाप नहिं कीना, आतम अनुभव चित दीना।
तिन ही विधि आवत रोके, संवर लहि सुख अवलोके ॥10॥

They alone are able to check the inflow of the *karmas*, who do not indulge in meritorious and demeritorious activities and engage themselves in experiencing (their) souls. (They alone) thus accomplishing the stoppage (of *karmas*) can perceive (attain) spiritual solace. 10.

It has already been emphasised that the influx of *karmas* must be checked. Several means like three restraints (*guptis*), five carefulnesses (*samitis*) etc. have been precribed to effect the stoppage of the influx of *karmas*. With a practice of these means the aspirant is able to turn his attention soulward culminating in the experience of his pure self. As is natural this spiritual experience must grant him the manifestation of his blissful nature. This is the *saṁavra bhāvanā* i.e., a reflection about the process of the check of the influx of *karmas* and the consequent gains.

निज काल पाय विधि झरना, तासों निज काज न सरना ।
तप करि जो कर्म खिपावे, सो ही शिव सुख दरसावे ॥11॥

The purpose of life cannot be achieved by the shedding off of the the *karmas* from the soul on the maturity of the period of their duration. One who destroys the *karmas* by performing austerities is able to manifest the bliss of liberation (for himself). ।1.

The process of shedding off the *karmas* takes two ways. Firstly, *karmas* fall off the souls on the expiry of the period of their maturity. This process ever goes on with the souls, but it cannot grant such freedom from *karmas*, as is required on the path of liberation. Hence another way of adopting the course of austerities has to be resorted to. It will grant a speedy and heavy extirpation of *karmas* from the soul. Under this *nirjarā bhāvanā* the reflection on the nature and utility of the second process of shedding of the *karmas* occupies the central place. The value of the practice of this reflection keeps the aspirant conscious of the true aim of his life and also busy with such activities as lead to it.

किनहु न करौ न धरे को, षट् द्रव्यमयी न हरै को ।
सो लोक मांहि बिन समता, दुख सहै जीव नित भ्रमता ॥12॥

The universe was not created by anyone, nor is there one to maintain it, it contains six substances, and there is none to destroy it. The *jīva* always wanders in this universe facing sufferings, being deprived of the equilibrated state (of the soul). 12.

This *saṁsāra bhāvanā* or the reflection about the position and nature of the universe reminds the *jīva* of the extensive locus of its wanderings. This locus is called the '*lokākāśa*— the spatial expansion of the universe. How gigantic its dimen sions are, how vast is the field of the *jīva's* wanderings in it and how painful is the course of sufferings for the *jīva* in it—are the thoughts that occupy the mind of the aspirant under this reflection. The system of the universe with all its contents and variations is one that is naturally determined by itself with its three fold existence of appearance and disappearance of modes

with a thread of permanence running through them. The universe needs no extraneous creator, no maintainer and no destroyer for its triply determined continuity. Such thoughts keep the aspirant's mind free from false conceptions about the world. At the same time he is also enabled to understand his own position in it and feels encouraged to make efforts to extricate himself from its web.

अन्तिम ग्रीवकलौ की हद, पायौ अनन्त विरियां पद ।
पै सम्यग्ज्ञान न लाधौ, दुर्लभ निज में मुनि साधौ ॥13॥

(This *jīva*) has attained the stations upto the limit of the last of the high heavenly abodes; but it has not been able to acquire right knowledge which is very difficult to attain, and which the saints try to manifest in themselves. 13.

The right knowledge i.e. the discriminating knowledge of the soul and the non-soul is very difficult to attain. In the absence of right knowledge the path of liberation and our efforts to follow it are all misdirected. A *jīva* can attain unlimited wealth, power and pleasures of the world and even those of the highest of the heavens as fruitions of his meritorious *karmas*; but the light of self-knowledge dawns on it very rarely. Without self-knowledge all his worldly earnings are of no avail on the path of liberation. This rarity of the attainment of right knowledge is the subject matter for this *bodhi durlabha bāhvanā* as its title clearly suggests.

जे भाव मोह से न्यारे, दृगज्ञानव्रतादिक सारे ।
सो धर्म जबै जिय धारे, तब ही सुख अचल निहारे ॥14॥

(Right) faith, (right) knowledge and the (course of) vows etc. are the spiritual manifestations different from delusion. These constitute religion or righteousness. When a *jīva* happens to own them, then alone it perceives (the emergence of) permanent bliss (in itself). 14

The *dharma-bhāvanā* or the reflection about righteousness or religion emphasises for the aspirant the mindfulness of the path of liberation consisting of right faith, right knowledge and right conduct. It is the presence of delusion resulting from

the soul's association with *karmas* that is responsible for the defilement of the soul's faculties. If one decides to tread the path of liberation, one has to take special caution to guard oneself against delusion. The free and faultless manifestation of the spiritual faculties of faith, knowledge and conduct in a soul must result in the attainment of bliss or the spiritual calm and happiness for it.

सो धर्म मुनिन कर धरिए, तिनकी करतूति उचरिए ।
ताको सुनिए भविप्राणी, अपन अनुभूति पिछानी ॥15॥

This religion is owned (for practice) by the saints, their course of conduct will be discussed (in the next) *dhāla*. Oh liberable *jīvas*, listen to it and recognize the experience of your self. 15.

Now the topic of twelve reflections comes to a close. The entire subject-matter of the reflections seems to be condenced in the last reflection termed as *dharma-bhāvanā* dealing with the path of righteousness with its three constituents of right faith, right knowledge and right conduct. A house holder with his limited capacities can follow the path only partially, his code of conduct enumerates such vows as would certainly lead him on the path but only partially. In other words the householders' course of conduct just prepares him to step on the higher path followed by the saints. This path is sure to bring the aspirant nearer and nearer to his final aim of attaining liberation, and finally would place him in *mokṣa* with infinite pure manifestations of the spiritual faculties. The course of the conduct of saints is going to be discussed in the next and last chapter of this work.

DHALA 6

षट्काय जीव न हनन तें, सब विधि दरब हिंसा टरी ।
रागादि भाव निवारतें, हिंसा न भावित अवतरी ॥
जिनके न लेश मृषा न, जल तृण हू विना दीयो गहैं ।
अठ दस सहस विधि शील धरि, चिद् ब्रह्म में नित रमि रहैं ॥1॥

By not killing the embodied *jivas* of six kinds riddance from all types of objective violence is achieved. The subjective violence does not appear because of warding off the manifestations of attachment etc. They do not entertain even the slightest of falsehood, and do not accept even water and earth if not given. Observing chastity of eighteen thousand types, they remain always absorbed in their conscious self. 1.

अन्तर चतुर्दश भेद बाहर संग दशधा तैं टलैं ।
परमान तजि चउ कर मही लखि, समिति ईर्या तें चलैं ॥
जग सुहित कर सब अहित हर, श्रुति सुखद सब संशय हरैं ।
भ्रम रोग हर जिनके बचन, मुख चन्द्र तैं अमृत झरैं ॥2॥

They (the saints) keep off the internal possessions of fourteen kinds and the external possessions of ten kinds. They move, leaving carelessness and inspecting the area (of movement) to (a distance of) four cubits ahead, under (the vow of) carefulness in movement. From their mouths come out the words, which are beneficial to the world, destructive of all harm, pleasant to hear, remover of all doubts and destroyer of delusion, like nectar from the moon. 2.

छ्यालीस दोस विना सुकुल, श्रावक तने घर अशनको ।
लैं तब बढ़ावन हेत नहिं तन, पोषते तजि रसन को ।
शुचि ज्ञान संयम उपकरण, लखि के गहैं लखि के धरैं ।
निर्जन्तु थान विलोकि तन मल, मूत्र श्लेषम परिहरैं ॥3॥

Avoiding the forty six blemishes (of taking food) they visit the houses of the laity of noble families to partake of food

(only) for the enhancement of austerites. Giving up (dainty and stimulating) articles of food called '*rasa*' they do not nourish (their) bodies. They pick up and place accessories of cleanliness, knowledge and self restraint after (carefully) examining (the articles and the spots). Finding a spot free from (little tiny) living beings they excrete the filth of the body like faeces, urine and phlegm. 3.

As introduced at the end of the preceding chapter, the author starts the discussion of the code of conduct for the homeless saints. He begins with the great vow of non-violence, distinguishing it into its two aspects i.e. the objective and the subjective. As the saint completely abstains from destroying life in any form, he is said to have achieved non-violence in its objective aspect. The subjective aspects of non-violence takes into account the thought activities vitiated by attachment and aversion. As the saint has attained success in keeping himself free from such vitiation, the subjective aspect of the observance of the vow of non-violence is also complete. Thus he has become non-violent both externally and internally. In the same way he observes the great vows of truthfulness, non-theft, celibacy and non-possession by maintaining a suitable external behaviour supported by the internal purity of spiritual manifestations. The observance of the vow of celibacy involves thousands of ways to maintain it in a pure and perfect form. The subjective and the objective aspects of the great vow of non-possession have been discussed separately and in detail. The internal possessions are the vitiated manifestations of the soul like delusion, anger, deceit, greed, sex inclinations etc. The external possessions are the external worldly parapharnalia like land, house, gold, servants etc. All these are to be renounced by the saint completely.

After the discussion of the set of five great vows that of *samitis* or the supplementary vows of carefulness etc. is taken up. These vows are resorted to avoid carefully even the slightest chances that may soil the purity of the observance of the great vows. Such vows are also five. The first i.e. *īryā samiti* or the vow of careful movements, consists in a thorough inspection of the way to be traversed by the saint disallowing all chances of passion

and indolence. The second i.e. the *bhāṣā samiti* or the vow of carefulness in speech consists in delivering discourses, free from doubt and perversion, benevolent and pleasing to all who attend them and finally attracting them to the path of emancipation of the soul. The third i.e. the *eṣaṇā samiti* or the vow of carefulness in partaking of food, emphasizes that the saint must avoid all possible faults that may occur in the process of taking food by him. He partakes of food not to nourish his body but to uplift and maintain the practice of austerities. For it he gives all those eatables, called *rasa*, that make food dainty and delicious. The faults enumerated with reference to this vow relate to the doner, the donee and the articles of food. The next vow is the *ādāna nikṣepaṇa samiti* or the vow of carefulness in handling articles. The saints come in contact with things like the gourd of water (*kamaṇḍalu*) used by them for cleansing their hands and books etc. for enhancing their knowledge, and a feather brush (*pichhī*) as a safe-guard against destruction of tiny organisms. They would pick up and also use their articles very carefully as to avoid harm to any living being. The fifth vow under this group is called the *pratiṣṭhāpana samiti* i.e. the vow of carefuless in discharging excretions of the body. They will not throw them at any spot carelessly with no regard to the safety of the tiny life that happens to occupy the spot. It means that the saints observe full carefulness in all the activities they perform with a view to granting safety to all living beings and thereby to their own selves.

सम्यक् प्रकार निरोधि मनवच, काय आतम ध्यावते ।
तिन सुथिर मुद्रा देखि मृगगण, उपल खाज खुजावते ॥
रस रूप गंध तथा फरस अरु, शब्द शुभ असुहावने ।
तिन में न राग विरोध पंचेन्द्रिय जयन पद पावने ॥4॥

Controlling the activities of mind, speech and body in a (spiritually) fit manner (they) mediate on (their) souls. Seeing their stable posture and taking them to be a slab of stone the herds of deer rub against them for (removing) itch. They do not entertain attachment or aversion for pleasant or unpleasant taste, colour (with form), smell, touch and sound to attain the status of the victor of the five senses. 4.

The five great vows and the five supplimentary vows of carefulness form a part of the code for the saints. Besides, a control over the activities of mind, speech and body is very necessary to ensure the check of the influx of *karmas*, thereby granting security to the soul against worldliness. The saints observing restraint of mind, speech and body become so fixed in their postures that the deer confuse them to be stone images.

Now the author goes to describe the twenty eight virtues and primary practices of the saints called the *mulagunas* or the root qualifications. These virtues must be observed by every saint with no exception. The enumeration of these qualities starts with the conquest of the five senses, which consist in fighting against the allurement of the sense pleasures and maintaining an indifferent attitude towards them.

समता संभारें थुति उचारें, वन्दना जिनदेव को।
नित करैं श्रुतिरति करैं प्रतिक्रम, तजैं तन अहमेव को॥
जिनके न न्हौन न दन्तधावन, लेश अम्बर आवरण।
भूमाहिं पिछली रयन में, कछु शयन एकासन करन॥5॥

The saints maintain equanimity, pronounce eulogies, bow to Lord Jinendra, always love (the study of) scriptures, perform *pratikramaṇa* or repentence (antidote for sinful activities), and give up attachment with the body. They do not bathe, nor clean their teeth and possess no clothes at all to cover (their bodies). They take short sleep on (bare) ground in one posture in the latter part of the night. 5.

इक बार दिन में लैं अहार, खड़े अलप निजपान में।
कचलुंच करत न डरत परिषह, सों लगे निज ध्यान में॥
अरि मित्र महल मसान कंचन, काच निन्दन थुति करन।
अर्धावतारण असि प्रहारण, में सदा समता धरन॥6॥

They take little food from their hands in the standing posture once during the day. They pull out their hair, are not afraid of the afflictions and keep themselves busy in self-mediation. They always maintain an equanimous attitude towards foe and friend, palace and burial ground, gold and glass, condem-

nation and praise, and adoration with (some) presents and the stroke of a sword. 6.

Out of the twenty eight basic qualities for the conduct of saints five conquests of the five senses have now been enumerated. Then come the six essentialities enumerated for the maintenance of equanimity and the renunciation of love for the body as given above. Then follow the remaining seven other qualities concerning cleanliness of the body, sleep and partaking of food. Through all these qualities it may be easily observed that the interests of the saints are centered in their souls, and not in any thing else including their own bodies. These *mūlaguṇas* or basic qualities are so called, becuase they constitute the minimum of conditions required in an aspirant to enter the order of monk-hood. A portrait of equanimous attitude and behaviour of the saints has also been attempted in brief but in a lucid manner.

तप तपहिं द्वादश धरैं दसवृष, रत्नत्रय सेवें सदा ।
मुनि साथ में वा एक विचरैं, चहैं नहिं भवसुख कदा ॥
यों है सकल संयम चरित, सुनिये स्वरूपाचरण अब ।
जिस होत प्रगटै आपनी निधि, मिटै पर की प्रवृत्ति सब ॥7॥

(The saints) perform austerities of twelve kinds, observe ten kinds of *dharma* or observance of righteousness and always try to practise the three jewels. They move about alone or with other saints and never desire worldly pleasures. This is how the complete conduct of self-restraint goes. (Now) you may listen to the conduct as absorption in one's pure identity, on the emergence of which the treasure of one's own faculties manifests and the activities determined by the association of the other come to a stop. 7.

The treatment of the code of conduct for saints is further explained. It includes the performance of austerities, observance of duties and efforts for accomplishing the three jewels which constitute the way to liberation. The austerities are considered under two heads : the external and the internal. The former consists of fasting, reduced diet, special restricition while going for food, giving up stimulating and delicious food, lonely habi-tation and mortification of the body. The other head of

austerties includes expiation, reverence, service, study, renunciation and mediation. The ten observances (*dharmas*) are supreme forgivemess, modesty, straight forwardness, purity, truthfulness, self-restraint austerity, renunciation, non-attachment and celibacy, Right faith, right knowledge and right conduct, the three jewels of the path of liberation, occupy the central place in the life of a saint. The saints can go on their tours alone or with other saints, as they may find suitable for themselves. This is the description of the code of conduct for saints in broad outlines. Now the topic of conduct as absorption in oneself is being taken up for discussion. It provides the climax of the conduct of saints and consists in pure and self-determined spiritual manifestations with no association of the non-soul.

जिन परम पैनी सुबुधि छैनी, डारि अन्तर भेदिया ।
वर्णादि अरु रागादितें निज, भाव को न्यारा किया ॥
निज माहि निज के हेतु निजकरि, आपको आपै गह्यो ।
गुण गुणी ज्ञाता ज्ञान ज्ञेय मंझार कछु भेद न रह्यो ॥8॥

They have broken the interior (of their selves) with a highly sharp chisel of spiritually evolved intellect, and (thus) they have separated their selves from colour and attachment etc., They have realized their selves in themselves, for themselves and by themselves. (For them now) there remains almost no distinction, between attributes and substances, and among knowledge, the knower and the known. 8.

जहँ ध्यान ध्याता ध्येय को न, विकल्प वच भेद न जहाँ ।
चिद् भाव कर्म चिदेश कर्त्ता, चेतना किरिया जहाँ ॥
तीनों अभिन्न अखिन्न शुध, उपयोग की निश्चल दशा ।
प्रगटी जहाँ दृग ज्ञान व्रत ये, तीनधा एकै लसा ॥9॥

(It is a stage where) there remains no distinction of meditation, the meditator and the object of meditation; nor is there any (other) such distinction of expressions through language. There the conscious manifestations are the objects, the concious souls are the doers (subjects), and the consciousness (itself) is the action. All these three are non-distinct, unbroken and steady states of pure manifestations. Where such a state arises (right)

faith, (right) knowledge and (right) vows or conduct, though following three lines, shine as one. 9.

The saint does not stop at the acquisition of the discriminating knowledge between the soul and the non-soul. He applies it to realize his soul as distinct from matter as well as materially determined conscious manifestations like attachment and aversion. As a result there remains now no 'other' to his soul, he is all absorbed within himself, losing distinction among the subject, the object and the action in his 'singular self'. Or he himself becomes the subject, the object and the process of consciousness. For him the distinction between his soul and its attribute also disappears. The distinctions involved in the process of meditation and manifestations of consciousness are now reduced to nullity. Even the distinction among right faith, right knowledge and right conduct, so far maintained, is wiped out; and the soul shines as one having no 'other' to it. The idea of *advaita* or non-duality is not only suggested by this stage, but in this way it has actually been realized by the saint who has gone so high.

परमाण नय निक्षेप को न, उदोत अनुभव में दिखे ।
दृग ज्ञान सुख बलमय सदा नहिं, आन भाव जु मो विषैं ॥
मैं साध्य साधक मैं अबाधक, कर्म अरु तस फलनि तैं ।
चिर्त्पिड चण्ड अखण्ड सुगुण, करण्ड च्युत पुनि कलनि तैं ॥10॥

(In the state of conduct as self absorption) the flashes of comprehensive knowledge, (partial) cognitions with standpoints, and the installations (of objects) are not experienced. I (the soul) is full of (right) faith, (right) knowledge, bliss and spiritual power; nothing else exits in me (the soul). I am to be achieved, I am the achiever. I stand unhampered by the *karmas* and their fruition. (I am) a mass of consciousness, effulgent, undivided, a basket of excellent qualities and devoid of all sins. 10.

The state of self absorption is further described. The soul then is possessed of pure spiritual qualities, and nothing else which can be different from it like the *karmas*, their fruits or sinful tendencies to obstruct its way. It has attained itself and

it is all consciousness. The soul, so far held full of so many spiritual qualities, now transeends to oneness.

यों चिन्त्य निज में थिर भए तिन, अकथ जो आनन्द लह्यो ।
सो इन्द्र नाग नरेन्द्र वा, अहमिन्द्र के नाहीं कह्यो ॥
तब ही शुकल ध्यानाग्नि करि, चउघाति विधि कानद दह्यो ।
सब लख्यो केवलज्ञान करि भवि, लोक को शिवमग कह्यो ॥11॥

Having establised (their selves) in themselves by meditating thus, the unthinkable bliss they get is described as not attained even by the lord of the gods, the lord of the gods of the *nāga* class, the lords of human beings and the lord-gods (residing above the heaven) called *ahamindra* (I am lord). Then alone they burn the jungle of the four destructive *karmas* with the fire of pure meditation. They thus perceive all with *kevalajñāna* or omniscience and reveal the way of (spirtiual) well-being to the people capable of liberation. 11.

In this way the saints are able to attain perfect bliss with which the pleasures of the lords of gods and human beings stand no comparision. Actually speaking the bliss and pleasures of the world form two very different categories of feeling, one being spiriual and the other, material, and for that they cannot be mutually compared. The soul is then able to destroy those *karmas* which obstruct the pure manifestation of its essential qualities like perception, knowledge, bliss and power. These *karmas* being completely liquidated from the soul, full and free, pure and perfect knowledge manifests making it omniscient. It thus is able to reveal the path of final emancipation to the people in an authoritative and consistent manner. Such a soul is the true source of religion.

पुनि घाति शेष अघाति विधि, छिन मांहि अष्टम भू बसै ।
वसु कर्म विनशै सुगुण वसु, सम्यकत्व आदिक सब लसै ॥
संसार खार अपार पारावार, तरि तीरहिं गए ।
अविकार अकल अरूप शुध, चिद्रूप अविनाशी भए ॥12॥

Then after destroying the remaining non-destructive *karmas* they (fly to) live on the eighth earth within a moment. On account of the destruction of the eight *karmas*, eight excellent

qualities like right faith shine in them. Crossing the ocean of *saṁsāra* (world) which is saltish (full of sufferings) and huge (in dimension), they reach the shore. They then become free from distortion, embodiment and the material qualities; and consequently are pure, all conscious and immortal. 12.

The former was the state of Godhood with body. Now the soul destroys the remaining four *karmas* responsible for the continuance of body, status in life, duration of life and feeling. Thus there remains nothing but the pure soul with its eight pure and natural qualities i.e. faith, perception, knowledge, *agurulaghu* (attributes responsible far maintaining individuality of the soul by rhythmic rise and fall), *avagahana* (interpenetrability), subtlety or extreme fineness, infinite power and undisturbability. The soul then immediately rushes to the top of the universe and takes only one moment to reach it. It will reside there for ever with the full treasure of its pure qualities. This is the perfect state of Godhood without body. Then it is said to be '*siddha*', having nothing further to accomplish.

निज मांहि लोक अलोक गुण, पर्याय प्रतिविम्बित भए ।
रहि हैं अनन्तानन्त काल यथा, तथा शिव परिणये ॥
धनि धन्य हैं वे जीव नरभव, पाय यह कारज किया ।
तिनही अनादि भ्रमण पंच प्रकार, तजि वर सुख लिया ॥13॥

(In the state of siddhahood) the universe, the non-universe, attributes and their modes, all are reflected in oneself. They will reside there for an endless period of time with the status they achieve at the attainment of liberation. Such *jivas* deserve all praise and commendation, as, having attained the human condition of life, they could accomplish this task. These very souls, dissociating themselves from the beginning less worldly wanderings of five types, attained the excellent bliss. 13.

In liberation the souls are able to comprehend reality in all its details simultuneously, as there is now no obstrution to their infinite capacity for comprehension. There being no causal condition to determine the duration of their stay in

liberation they will continue to live there for all time to come. Again, for the absence of *karmas* that held the souls with distorted and limited functions of their qualities in worldly state, the status they have now attained will never suffer any kind of diminution, however infinitely long may be their stay in liberation. In general, the *jīvas* have been undergoing repeated courses of worldly wanderings and facing huge amounts of suffering in various conditions of life. When they are able to attain the human condition of life their first anxiety and duty is to end the wheel of the worldly wanderings and attain liberation. In no other condition of life except the human one the *jīvas* are able to make efforts and adopt disciplime necessary for the attainment of liberation. Those who follow the path and come out successful with full manifestation of their spiritual qualities are certainly great souls. All praise and reverence from us naturally goes to them, they are worshipped as Gods by us.

मुख्योपचार दुभेद यों, बड़भाग रत्न त्रय धरैं।
अरु धरैंगे ते शिव लहैं तिन, सुयश जल जगमल हरैं॥
इमि जानि आलस हानि साहस, ठानि यह सिख आदरौ।
जब लौं न रोग जरा गहै तब लौं, झटिति निज हित करौ॥14॥

The highly fortunate persons adopt the course of the three jewels in its two aspects : the main or the real and the concessional or the practical. These souls, and those that will follow the way, will (surely) attain liberation. The water of their auspicious glory will wash off the filth of the worldly existence. Knowing thus, crushing indolence and gathering courage, respect this advice. 'So long as disease and dotage do not overpower (you), achieve the well-being of the self without losing any time'. 14.

Here it is again emphasized that the adoption of the path of liberation consisting of right faith, right knowledge and right conduct in their two aspects, the real and the practical, must result in the attainment of liberation. There is no contradiction between the real and the practical paths, the later leads to the former implying a relation of causation between them. Then follow from the author a very sobre reminder,

caution, guidance and exhortation for the *jīvas* for extricating themseives from the web of wordly existence.

यह राग आग दहै सदा, तातैं समामृत सेइए ।
चिर भजैं विषय कषाय अब तो, त्यागि निज पद वेइए ॥
कहा रच्यो परपद में न तेरो, पर यहै क्यों दुःख सहै ।
अब दौल होउ सुखी स्वपद, रचि दाव मत चूकौ यहै ॥15॥

This fire of attachment is always burning, therefore you should quaff the nectar of equanimity. You have always been engrossed in passions and pleasures. Now giving up them, you should know your own (true) position. Why are you interested in others' position? It is not your position. For what are you facing inflictions ? Oh Daulatram, be happy by being interested in your own position, do not miss this (rare) chance. 15.

Worldly life is all full of suffering, and the way to relieve oneself from it begins with the observance of equanimity. So far infinite life-spans have been wasted in a mad chase after pleasures of the senses. One is utterly and sadly unware about one's present fallen position and the ideal of life. One's true duty lies in the practice of equanimity, and through it the attainment of liberation is his true ideal. Hence beware that this rare chance (attainable only in human life) is not missed or misused in any way. This is the only serious advice and caution that can be given to the miserable beings of the world.

पाठकों की रूचि का संस्कार एवं स्तर निर्माण करने के लिये मार्गदर्शक ग्रन्थ प्रस्तुत करने के लिये समर्पित।

देशगत किंवा जातिगत आग्रहों व व्यामोहों से मुक्त रहकर विश्वजनीन शाश्वत मूल्यों को प्रेरणा देने वाले चिन्तन को प्रसारित करने के लिये संकल्पशील।

स्वस्थ परम्परा और उदात्त आचार-व्यवहार को स्थापित करने के लिये एक शालीन प्रयास की ओर अग्रसर।

भारतीय धर्म, दर्शन, इतिहास, संस्कृति, कला, साहित्य भाषा विज्ञान, आयुर्वेद, योग, ज्योतिष, तंत्र-मंत्र आदि विषयों से सम्बद्ध विलुप्त हो रहे प्राचीन एवं अधुनातन मौलिक साहित्य को विश्वसनीय रूप में प्रकाशित करने के लिये प्रतिबद्ध ।

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